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An investigation directed toward the construction of several scales to measure the prescription or "ought to" values judged to be important in the inter-personal relations of adolescent boys and girls was presented. The primary emphasis was on measurement. Little attention was given by psychologists to the area of values. It is hoped that, by constructing scales of measurement, further inquiry will be stimulated. The tests can be divided in four categories:

A. Instruments designed to measure the broad prescription or "ought to" values that are perceived as desirable and necessary for the "good" life.
B. Instruments designed to measure major ethical-moral-social values.
C. Instruments designed to measure social relationships judged important to the acquisition and functioning of values.
D. Instruments designed to measure restraints on value-violations.

The standard sample was a large group of upper, lower, and middle-class adolescents from urban and suburban areas. Although the usefulness and validity of the tests developed in this investigation will only gradually be revealed, as a first step, the responses of several different social-cultural groups were compared. Examples of these samples are delinquents, Southern Negro boys and girls, Formosan and Amish adolescents. The validity is tentatively proven if test results measure up to theoretical expectations.

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INVESTIGATION AND MEASUREMENT OF THE SOCIAL VALUES GOVERNING INTERPERSONAL RELATIONS AMONG ADOLESCENT YOUTH AND THEIR TEACHERS

PART I

Cooperative Research Project No. : 259A(8418)SU
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Co-Investigators:

Eric F. Gardner, Syracuse University, Syracuse, N. Y.

George G. Thompson, Ohio State University, Columbus, Ohio

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TABLE OF CONTENTS
PART I

Title Page.. i

Table of Contents... ii

Illustrations... iv

Figures... v

Tables.. vi

		Page
Chapter 1	The Measurement of Prescription Values................	1-1
Chapter 2	Theoretical and Historical Background................	2-1
Chapter 3	The Development of Instruments for This Investigation...	3-1
Chapter 4	The Ways of Living Test..............................	4-1
Chapter 5	The Telenomic Trends Test............................	5-1
Chapter 6	The Personal VEMS Test...............................	6-1
Chapter 7	The Impersonal VEMS Test.............................	7-1
Chapter 8	The Pictorial VEMS Test..............................	8-1
Chapter 9	The Reference - Valence Test.........................	9-1
Chapter 10	The "Who Cares?" Test................................	10-1
Chapter 11	The Punishment Expectation Test......................	11-1
Chapter 12	The Guilt Induction Test.............................	12-1

PART II
(Part II is in a separate Volume)*

Chapter 13	Factor Analysis of Prescription Values and Social Relations Indices....................................	13-1
Chapter 14	Concordances-Discordances in Values Between Teachers and Pupils..	14-1
Chapter 15	Parental Influences on the Acquisition of Values.......	15-1
Chapter 16	The Prescription Values of Juvenile Delinquents........	16-1
Chapter 17	The Prescription Values of Adolescents from Different Ethnic-Cultural Groups.................................	17-1
Chapter 18	The Prescription Values of Adolescents from Different Religious-Cultural Groups..............................	18-1

Bibliography Bibl.-1

Appendix A Means, Standard Deviations and Number of Cases for Groups Tested with the Ways of Living Instrument...... A-1

Appendix B Means, Standard Deviations and Number of Cases for Groups Tested with the Telenomic Trends Instrument... B-1

Appendix C Means, Standard Deviations and Number of Cases for Groups Tested with the Personal VEMS Instrument....... C-1

Appendix D Means, Standard Deviations and Number of Cases for Groups Tested with the Impersonal VEMS Instrument..... D-1

Appendix E Means, Standard Deviations and Number of Cases for Groups Tested with the Pictorial VEMS Instrument...... E-1

Appendix F Means, Standard Deviations and Number of Cases for Groups Tested with the Reference - Valence Instrument. F-1

Appendix G Means, Standard Deviations and Number of Cases for Groups Tested with the "Who Cares?" Instrument........ G-1

Appendix H Means, Standard Deviations and Number of Cases for Groups Tested with the Punishment Expectation Instrument.. H-1

Appendix I Means, Standard Deviations and Number of Cases for Groups Tested with the Guilt Induction Instrument..... I-1

Appendix J Acknowledgments.....................................

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* The report of this research is assembled in two volumes for the convenience of the reader. The excessive bulk of a single binding was prohibitive.

ILLUSTRATIONS

Page

Ways of Living instrument.................................... 4-6a

Telenomic Trends instrument 5-3a

Personal VEMS instrument - male form 6-5a

Personal VEMS instrument - female form 6-5b

Impersonal VEMS instrument - male form 7-4a

Impersonal VEMS instrument - female form 7-4b

Pictorial VEMS instrument - male form 8-3a

Pictorial VEMS instrument - female form 8-3b

Reference-Valence instrument 9-7a

Who Cares? instrument 10-5a

Punishment Expectation instrument 11-5a

Guilt Induction instrument - male form 12-3a

Guilt Induction instrument - female form 12-3b

FIGURES

Page

Figure 4-1 : Answer-score sheet for Ways of Living instrument 4-8

Figure 5-1 : Score sheet for the Telenomic Trends instrument 5-5

Figure 6-1 : Answer-score sheet for Personal VEMS instrument 6-7

Figure 6-2 : Cut-out stencil and key for scoring Personal VEMS instrument 6-8

Figure 7-1 : Answer-score sheet for Impersonal VEMS instrument 7-6

Figure 7-2 : Cut-out stencil and key for scoring Impersonal VEMS instrument 7-7

Figure 8-1A: and 8-1B: Answer-score sheet for Pictorial VEMS instrument 8-5

Figure 9-1 : Score sheet for Reference-Valence Test 9-9

Figure 10-1 : Score sheet for the Who Cares? instrument 10-7

Figure 11-1 : Score sheet for the Punishment Expectation instrument 11-8

Figure 12-1 : Score sheet for the Guilt Induction instrument 12-4

TABLES

Page

Table 1-1 Brief Description of the Size and Composition of the Groups from Whom Data were Obtained in Developing and Estimating the Utility of the Values Instruments......1-9a

Table 4-1 Test-Retest reliability estimates for ratings obtained with _Ways of Living_ Instrument. The second test was administered four weeks after the initial testing to ninth and twelfth grade pupils attending four Central New York schools.................................. 4-10

Table 4-2 Test-Retest reliability estimates for teacher's ratings obtained with the _Ways of Living_ instrument. The second test was administered four weeks after the initial testing to teachers, from Central New York public schools, attending Syracuse University................. 4-11

Table 4-3 The means and standard deviations of the _Ways of Living_ ratings made by pupils attending four suburban schools in Central New York.............................. 4-13

Table 4-4 Intercorrelations among the scores on _Ways of Living_ instrument obtained from four suburban schools in Central New York...................................... 4-14

Table 4-5 Intercorrelations among the scores on _Ways of Living_ instrument obtained from four suburban schools in Central New York...................................... 4-15

Table 5-1 Test-retest reliability estimates for the thirteen variables measured by the Telenomic Trends Test. These correlations are based on data obtained on two occasions approximately four or five weeks apart. The respondents were drawn from two large suburban school systems in central Ohio.. 5-7

Table 5-2 Means and standard deviations for each of the need satisfactions attributed to happy-successful living. There is a maximum score of eight for each need. These data are based on the responses of 364 ninth and twelfth-grade pupils attending two large suburban schools in central Ohio.................................. 5-9

Table 5-3 Intercorrelations among the needs defining happy-successful living. The needs have been divided into three crude clusters for purposes of the present discussion. The first correlation (top) in each cell is based on the responses of 364 ninth and twelfth grade pupils attending two large suburban school systems in central Ohio. The second correlation entered in each cell is based on the responses of 188 ninth and twelfth grade pupils attending school in a relatively small urban community in central Ohio......................... 5-11a

Table 6-1 Test-Retest reliability estimates obtained with the Personal VEMS instrument. The second test was administered about four weeks after the initial testing to ninth and twelfth grade pupils attending four suburban schools in Central New York............................ 6-11

Table 6-2 Means and standard deviations obtained with the Personal VEMS instrument in four age-sex groups from four suburban schools in Central New York............... 6-12

Table 6-3 Intercorrelations among the scores on the Personal VEMS instrument.. 6-13

Table 7-1 Test-Retest reliability estimates obtained with the Impersonal VEMS instrument. The second test was administered about four weeks after the initial testing to ninth and twelfth grade pupils attending four suburban schools in Central New York.............................. 7-9

Table 7-2 Test-Retest reliability estimates obtained with the Impersonal VEMS instrument. The second test was administered about four weeks after the initial testing to a group of Central New York public school teachers... 7-11

Table 7-3 Means and standard deviations obtained with the Impersonal VEMS instrument in four age-sex groups from four suburban schools in Central New York............... 7-12

Table 7-4 Intercorrelations among the scores obtained with the Impersonal VEMS instrument................................ 7-13

Table 8-1 Test-Retest reliability estimates obtained with the Pictorial VEMS instrument (WORST scores). The second test was administered about four weeks after the initial testing to ninth and twelfth grade pupils attending four suburban schools in Central New York................... 8-9

Table 8-2 Means and standard deviations obtained with the Pictorial VEMS instrument (WORST scores) in four age-sex groups from four suburban schools in Central New York... 8-10

Table 8-3 Intercorrelations among the scores on Pictorial VEMS instrument.. 8-11

Table 9-1 Test-retest reliability estimates for scores obtained with the Reference-Valance instrument, scored on Most important responses. The second test was administered four to five weeks after the initial testing to ninth and twelfth grade pupils attending two large suburban school systems in central Ohio......................... 9-12

Page

Table 9-2 The means and standard deviations obtained with the Reference-Valence Test in four age-sex groups sampled from two large suburban school systems in central Ohio (The positive and negative valence scores are redundant since they must total to 10 according to the ipsative format of this instrument.) 9-13

Table 9-3 Intercorrelations among the several reference scores obtained when the Reference-Valence instrument was administered to two different samples of 9th and 12th grade boys and girls. (It is interesting to note that the majority of the correlations are negative. This outcome is partially due to the forced-choice format of the test.) 9-14

Table 10-1 Means and standard deviations obtained on the "Who Cares?" instrument administered to a sample of pupils from two large suburban school systems in central Ohio. (These scores are based on a summation of all four test items included in the instrument.) 10-10

Table 10-2 Intercorrelations among the different scores obtained with the "Who Cares?" test. Each of these correlations is based on data obtained from 364 ninth and twelfth-grade pupils drawn from two large suburban school systems in central Ohio. 10-11

Table 10-3 Reliability estimates based on two administrations of the "Who Cares?" instrument separated by a four to five weeks interval of time. The data for these correlations were obtained from the numbers of pupils indicated who were attending two large suburban school systems in central Ohio. 10-13

Page

Table 10-4 Correlations obtained between the "Average of all ratings" on the "Who Cares?" test and the "Probability of detection" score on the Punishment Expectation test developed for this investigation. Sample "A" was drawn from two large suburban school systems in central Ohio. Sample "B" was drawn from the schools of a small city in central Ohio. 10-15

Table 10-5 Correlations obtained between the "Average of all ratings" on the "Who Cares?" test and total score on the "Guilt Induction" test developed for this investigation. Sample "A" was drawn from two large suburban school systems in central Ohio. Sample "B" was drawn from the schools of a small city in central Ohio..... 10-17

Table 11-1 Inter-item correlations for each of the four scores provided by the punishment expectation test. Each of these correlations was based on the responses of 60 ninth and twelfth-grade pupils in a small community in central Ohio. (Note that the total scores include the subtest scores with which it was correlated.) ... 11-10

Table 11-2 Reliability estimates for the four variables measured by the Punishment Expectation test. These correlations are based on the responses of 364 pupils to the test on two occasions separated by about four to five weeks. This sample of respondents was drawn from a small city in central Ohio. 11-11

Table 11-3 Means and standard deviations for the four variables measured by the Punishment Expectation test. The respondents for these data were drawn from the public schools of a small city in central Ohio. 11-13

Page

Table 12-1 Intercorrelations among the data obtained with the several story situations that make up the Guilt Induction Test. Each correlation is based on scores obtained from 364 9th and 12th grade boys and girls attending two large suburban school systems. (The correlations between each test situation and the Total are, of course, somewhat inflated because the latter includes the former as approximately one-fourth of its magnitude.) 12-6

Table 12-2 Test-retest reliability estimates for total scores obtained with the Guilt Induction Test. The second test was administered four to five weeks after the initial testing to 364 ninth and twelfth-grade pupils attending two large suburban school systems in central Ohio. 12-7

Table 12-3 Means and standard deviations on total scores obtained with the Guilt Induction Test when it was administered to 364 ninth and twelfth-grade boys and girls in two large suburban schools in central Ohio. 12-9

Chapter 1

THE MEASUREMENT OF PRESCRIPTION VALUES

The present investigation was directed toward the construction and psychometric refinement of several scales to measure the prescription or "ought to" values judged to be important in the interpersonal relations of adolescent boys and girls. The prescription values, encompassing what one believes he "ought to do" rather than what he may want to do or may actually do in a given choice situation, are regarded as important guides in man's interpersonal relationships. Doing the "right" thing, as defined in the common valuing beliefs of one's associates, arouses feelings associated with anticipated reward and commendation. Doing the "wrong" thing elicits feelings associated with expected punishment and censure. These differential anticipations define the manner in which values are believed to serve as generalized guides for interpersonal responses.

Although many of the prescription values by which and for which man lives have been given explicit definition in religious and civil codes (e.g., the Ten Commandments in Judeo-Christian cultures), there are many others just as important to harmonious social living that have never been formalized. In addition, the prescription "rules" for resolving conflicts between values (e.g., should one always be truthful even though such behavior may damage the well-being of another?) are vague and contingent on "special" circumstances in all contemporary cultures. Some critics have charged that today's adolescents look to their peers for guidance on values related to means-ends decisions rather than to the time-tested values of their forefathers. If this criticism should prove to be a valid charge, it could mean several things. Perhaps the old values are no longer reliable guides to the "good" life, or perhaps the honored values from man's cultural past have become empty abstractions no longer meaningfully coordinated to the day-to-day decisions of contemporary living. It is also entirely possible that the charge is false.

This investigation was accordingly designed to explore some of the more manifest dimensions of human values. The dimensions selected for study relate to man's relationships with his fellow men and his orientation toward society as a whole. Other investigators with different interests and different purposes might have elected to examine man's values in economics, politics, religion, science or a good many other spheres of human activity. We chose to study some of the values that are inferred to guide man in his social interrelationships. The principal focus of our study was on the values of adolescent boys and girls. A charting of their values is of interest to a diversity of people: parents, educators, clergymen, and a great many other people who must interact with them and guide them as they move through youth into adult life. Adolescent boys and girls are generally cooperative in this type of research program and have the verbal skills required for responding to fairly abstract questionnaires and personal inventories.

The American culture is in transition, as are all modern cultures responding to and absorbing the rapidly expanding innovations of science and technology. In the contemporary American home the growing child is more frequently left to fend for himself as both mother and father may work a forty-hour week in office, factory, profession, or marketplace. Through the pervasive and almost universally attractive impacts of television and other media of mass communication the growing child and adolescent are persuaded by commercial interests toward standards of cleanliness, personal grooming, and conduct that represent a blurred and often confusing philosophy for the good life. With an ever increasing trend toward urbanization interpersonal relationships between the growing child and neighbors, merchants, teachers, and other adults are brief and often highly impersonal. The adolescent is forced in many instances to initiate and maintain his own subculture of meaningful interpersonal contacts, sometimes with adult counsel and supervision but frequently unguided in the form of street-corner clubs or gangs. And the foregoing are only a few of many changes in the American culture that have potential effects on the adolescent's manner of living and his anticipations of what the future promises if he models his life according to certain standards. The individual's anticipations of what desired things may be gained and what desired events may be brought to pass by what courses of action define his personal values. There can be little doubt that the personal values of American adolescents are changing with succeeding generations being reared in vastly different cultural milieux. The historical observer in his surveys of the distant past has little difficulty detecting and reporting such gross shifts in values. However the social scientist aspires to a more immediate feedback of information on cultural drifts in values and styles of living. This aspiration leads him very naturally on a search for suitable metrics to measure value changes over a few years, or even months, rather than over decades or centuries. Such instruments for measuring values, if they were available, might permit man to intercede in the course of social events that boded ill for the future of his young. Furthermore, the relative effectiveness of different programs of social therapy and reform could be determined with the aid of such instrumentation.

Values, as here conceived, define the substance of the "philosophy of life," "style of living," or "meaning of life." That man does not live by, or for, bread alone is acknowledged by all in our affluent society. But what does he live for? What defines the successful life? What are the behavior characteristics of the "good" man in the modern world? What is the nature of the hierarchy of goals toward which the good man will direct his efforts? What are the valued means he will employ in an effort to reach these desired goals? When means-ends values are perceived to be in conflict, what are the compromises valued most highly by the good man? We sincerely believe that there are no ideal or absolute answers to these questions -- at least within the realm of scientific inquiry. Although answers are supplied through religious faith, the answers vary substantially across major faiths like Buddhism, Christianity, and Mohammedanism. And even within any major religious institution there has always been recognizable change over time in means-ends beliefs as to what constitutes the most prized manner of living.

The primary emphasis in this investigation has been on measurement. We are of the belief that the availability of metric instruments, even though they be crude in the extreme, serves as a stimulus to further scientific inquiry. Research based on new scales leads to their refinement and greater usefulness or to their rejection and replacement. What is needed is a starting point, a first approximation to initiate scientific interest and to permit a mapping of the domain. In psychology one has only to review the history of intelligence testing to be impressed with the propadeutic influence of a new instrument. More recently the Manifest Scale of Anxiety served a similar stimulating function, albeit on an as yet smaller scale. On the broader scientific scene it would be difficult to trace the vast number of research studies conducted as a consequence of the invention and standardization of scales to measure weight, time, pressure, temperature, and other physical properties. As the history of science shows, all of these metric devices were extremely crude at their inception; e.g., early scientists' measuring elapse of time by their own pulse rates -- which must have been much accelerated whenever the experimental procedure looked promising!

We hoped to construct scales that would permit a reliable ranking of certain prescription values from those judged most important to the least important ones. Such ordinal scales would be important in measuring differences in the organization of values between different cultural groups. They would also be important in predicting the characteristic resolution of conflicts between various combinations of values in a given subculture. However the mere ranking of values did not go far enough in our opinion. We had other aspirations. We hoped to measure some of the early interpersonal relationships that are related to the acquisition of prescription values governing interpersonal responses in later life. And finally because man so frequently ignores or flaunts the prescription values he sincerely professes, we hoped to measure some of the intrapersonal restraints against values violations.

In an exploratory investigation of the dimensions of a domain where there are few pre-existing guide lines it seems desirable to proceed on a broad front. This tends to maximize the probability of uncovering promising leads that may be worthy of more intensive study and to minimize the amount of time spent on the trivial or unrewarding. Adopting this strategy for the present investigation we constructed a number of relatively short (in terms of respondent's time) instruments designed to measure a good many different dimensions of the prescription values. In some instances we developed more than one test to measure ostensibly the same variable of valuing behavior. This plan of attack was adopted in the hope of finding the greatest number of promising leads for further study and for more sophisticated instrument development and refinement. Since we planned to administer all of our tests to several samples of adolescent youth, it seemed desirable that time for administration not exceed two school days. This meant that the different tests should be as short as possible without jeopardizing level of reliability necessary for a stable comparison of groups. If subsequent research showed that certain test variables looked promising for further refinement, they could be sufficiently extended in length to permit reliable comparisons among individuals as well as groups.

The problems of determining the properties of new scales and of establishing their validity are complex both practically and theoretically. The issues involved in solving such problems are still in debate among contemporary social and biological scientists. One thing seems manifestly clear: the search for unitary criteria on which to base the validity of complex psychological tests is doomed to failure at the outset. Criteria are also interrelated in unknown ways and subject to all the masking and interacting effects of the scales themselves. Several ways out of this dilemma have been proposed in recent years, ranging from a complete disregard for the criterion problem as a pseudo issue to the acceptance of a very crudely outlined nomological network to which new scales are only loosely coordinated. Although the latter may sometimes serve as a sophisticated guise for sheer ignorance, it appears to promise more for the future of scientific endeavours, which must eventually be couched in syntactic terms if they are to advance beyond the bounds of the mere empirical. Despite the fact that the nomological networks available to the social scientist are characteristically little more than an elaboration of "common" knowledge, we have favored this orientation in the present study. An acceptance of this viewpoint implies a continuous tentativeness about the validity of any scale, regardless of its empirical usefulness or favored position as a preferred metric.

Adopting the viewpoint that the usefulness and validity of the tests developed in this investigation would be only gradually revealed through many additional years of research, we realized that our study constituted only the very first steps in this direction.

It seemed desirable to study the interrelationships existing among the different instruments developed in this study. A factor analysis was conducted for this purpose. Since our primary interest was in values related to interpersonal relationships, data obtained with the _Syracuse Scales of Social Relations_ were included in the matrix of intercorrelations subjected to factor analysis. The dichotomous variables of age and sex were also included in order to determine the influence of these variables on valuing behaviors.

As a first approximation to estimating the validity of our new tests of values, the responses of several different social-cultural groups were compared. It was assumed that if significant differences among the responses of the different groups were found, differences that were largely consistent with theoretical expectations, this would constitute tentative evidence for the validity of the new instruments. Selected tests were administered to various samples of adolescents who might be expected to hold different values because of their particular upbringing and general culture. The standard sample of comparison was a large group of upper-lower and lower middleclass adolescents drawn from large urban and suburban sections of Ohio And New York. This sample was taken as a standard of comparison because the parents of these boys and girls represented the professions, skilled technicians, business managers and owners, and semi-skilled workers who define the meaning of a middleclass American culture. Among the samples selected for comparison with this standard middleclass group of adolescent youths were the following: male and female delinquents, southern Negro boys and girls attending a segregated school in the deep south, urban and rural boys and girls in India, Formosan adolescents, Amish youths attending their parochial schools, adolescents attending Catholic parochial schools, and adolescents attending Seventh Day Adventist parochial schools. (See Table 1-1 for a summary of all subjects employed in the various stages of this investigation.)

Insert Table 1-1 about here

In addition to the just mentioned comparisons response differences between adolescents of different ages were also of interest. Developmental

TESTING FOR INSTRUMENT DEVELOPMENT

	Composition of Sample	N
Individual administration	Adolescents from a social agency	30
Teachers	Elementary and secondary males and females	273
Pupils		
Central New York schools		
Sample one	11th grade males and females	292
Sample two	9th, 12th grade males and females	396
Sample three	9th, 12th grade males and females	395
Ohio schools		
Sample one	9th, 12th grade males and females	246
Sample two	9th, 12th grade males and females	364

TESTING WITH FINAL FORMS

	Composition of Sample	N
Pupils		
Central New York schools		
Public	9th, 10th, 11th, 12th grade males and females	2,042
Roman Catholic parochial	9th, 12th grade males and females	1,572
Ohio		
Public schools	9th, 12th grade males and females	200
Delinquents	9th grade males and females	100
Seventh Day Adventists	9th, 10th, 11th, 12th grade males and females	265
Unitarians	9th, 12th grade males and females	70
Amish	9th grade males and females	100

Southern United States		
Negroes	9th, 12th grade males and females	200
Foreign		
Rural Indians	9th, 12th grade males and females	200
Urban Indians	9th, 12th grade males and females	200
Formosans	8th, 9th, 10th, 12th grade males and females	550
Teachers		
Public schools	Elementary and secondary males and females	464
Parochial schools	Elementary and secondary males and females	70
Parent-child	12th grade male and female pupils and their mothers and fathers	165

Table 1-1 Brief Description of the Size and Composition of the Groups from Whom Data were Obtained in Developing and Estimating the Utility of the Values Instruments.

trends in acculturation were expected. Also in those instances where comparability of tests permitted, sex differences were expected because of the admittedly more rapid social maturing of the female adolescent. All of these comparisons were regarded as possible sources of information about the possible usefulness of the newly developed tests for measuring a selected section of the broad spectrum of human values.

Chapter 2

THEORETICAL AND HISTORICAL BACKGROUND

The prescription values have received only a modest amount of research and theoretical attention from psychologists. Indeed, American psychologists generally avoided the domain of all types of valuing processes prior to the last two decades. The reasons for this almost studious avoidance are not clear. Perhaps psychologists were too involved in the processes of science making and professional services even to wonder about goals for the good life and the means of reaching them, or they believed values only proper fare for the metaphysical efforts of Philosophers, or perhaps they saw too many conceptual and methodological lacunae and pitfalls in attempting research in this area. Whatever the reasons for the neglect of values by psychologists in the past, there are now many indications of a growing interest among psychologists, sociologists, and anthropologists. Clinical and counseling psychologists are presently giving serious consideration to the values systems on which their efforts are so obviously based (Lowe, 1959; McKinney, 1960; Rogers, 1957; Williamson, 1958). For example, Smith (1961) has commented in a discussion of the criteria of "mental health," ". . . the psychologist has _as much_ right to posit values as anyone else, in some important respects more. It is time to dispel the shopworn bromide that the humanist (or moralist or philosopher) has a corner on pronouncements about values, while the psychologist (or sociologist or scientist generally) must restrict himself to fact. Things are just not that simple." Some of our most distinguished personality theorists are boldly proposing that values must be included in any intelligent science of human behavior (Allport, 1960; Maslow, 1954).

All of this is a far cry from the earlier years when Hartshorne and May's classic studies of the prescription values (1928, 1929, 1930) were regarded as more related to religious education than psychology, and Köhler's volume The Place of Value in the World of Facts (1938) received a luke warm reception from psychologists who wanted nothing whatsoever to do with philosophy in any of its guises. But later in the 40's psychology again turned its face toward the problems posed by the philosophers and the logical tools so provided. At first only the strict and security providing dicta of logical empiricism were accepted, but this soon opened the doors to broader conceptions (Feigl, 1959; Cronbach and Meehl, 1955). By the middle 50's it seemed inevitable that psychologists would turn a part of their energies and talents to studying the values systems by which man attempts to improve his chances for fulfillment and happiness. Tolman (1952) constructed a sui generis model of decision making in which values and belief systems were central constructs. American behaviorists began writing more and more about verbally mediating processes that could undergird beliefs and valuing processes (Osgood, 1953). Economists cast a part of the values problem into a minimax equation (Churchman, 1961). Anthropologists became convinced that values were a major dimension of differences among contemporary cultures (Kluckhohn and Strodtbeck, 1961). Professional educators began a search for instruments that would measure the subtle changes in values produced by formal schooling because the data available from existing instruments showed so little educational influence (Jacob, 1957). It seems safe to say that the psychological reality of valuing processes is now generally accepted, and many psychologists are concerned with relating them to what is already known about behavioral development and change.

The research, theoretical, and philosophical literature on values is farflung in our scholarly publications. Fortunately Albert and Kluckhohn have rendered us the professional service of editing in book form an extensive bibliography on values (A Selected Bibliography on Values, Ethics, and Esthetics, 1959). Although this bibliography of 1991 entries (partially annotated) is not exhaustive by any means, it does provide a substantial orientation for the beginning scholar. A sound if by now somewhat dated review of the psychological literature on values has been presented by Dukes (1955). In his introduction to this review Dukes emphasizes the relative neglect of values as a proper subject for psychological research and theory:

> "The "pure" scientist has traditionally prided himself on his concern for fact, his indifference to value. This attitude was incorporated into psychology by Titchener, who, in his zeal to make psychology scientific, imitated the classical physicist and excluded value along with meaning and utility from the new science. . . . The strength of the Titchenerian attitude that scientists should maintain a hands-off policy toward values has been reflected in the dearth of penetrating studies of values in the psychological literature and a general lack of psychological textbooks in which value occurs as a major concept--even in areas like personality and social psychology. . . . But whatever courses psychologists are taking, more and more of them seem to concur with Fletcher [1942] that

> psychology 'is one science which can not consistently waive its responsibility for dealing with the problem of human values.'"

The Definition of Values

Like most psychological terms the word "value" with its various connotations was descriptively meaningful and useful in everyday human affairs long before psychology became a recognized area of scientific inquiry. Other concepts like intelligence, learning, and motivation have gained conceptual meanings that are somewhat peculiar to psychological theory through several decades of experimental work. Since values have received much less research attention, their conceptual properties are understandably more obscure. Unfortunately this state of affairs cannot be altered by fiat or logical analysis. Changes favoring scientific progress can only be effected by the collection of empirical information and inspired integration of what becomes known -- at the propitious time by the unusual intellect. At least so one is convinced by studying the history of the older sciences. This being the case, it is probably more profitable to consider various operational procedures for defining values at this time. For a working definition that relates values to other similar concepts (equally ill defined) Kluckhohn's (1952) analysis is a reasonably good beginning:

> Values versus ideals. "It appears to be in the nature of the human animal to strive after ideals as well as mere existence. To this extent, the realm of ideals and values is almost co-extensive. However, the concept of the ideal does not imply the property of "choice" or selection which

is a differentia of value. . . . One might say that an ideal is an especially valued goal of an individual or group."

Values versus beliefs. The following crude schematization is suggestive: (1) This is real or possible (belief); (2) this concerns me or us (interest); this is good for me or us, this is better than something else that is possible (value). Belief refers primarily to the categories, 'true' and 'false'; 'correct' and 'incorrect.' Value refers primarily to 'good' and 'bad'; 'right' and 'wrong.'"

Values versus needs. "Since a value is a complex proposition involving cognition, approval, selection, and affect, then the relationship between a value system and a need or goal system is necessarily complex. Values both rise from and create needs."

Values versus attitudes. In attitudes there is an (a) exclusive referability to the individual, and (b) absence of imputation of the 'desirable.'"

Values versus drives. "Values are presumably a learned element in behavior. They can well be regarded as components in need-dispositions ("acquired drives"). Most acquired or derived drives are dependent upon group values which the individual has somehow internalized as part of himself. If he does not orient a high proportion of his behavior with at least some regard to these conceptions of the desirable, he neither respects himself nor is respected by others."

Values. ". . . value may be defined as that aspect of motivation which is referable to standards, personal or cultural, that do not arise solely out of immediate tensions or immediate situations."

It can be seen from the foregoing that valuing behaviors are complexly interrelated with other psychological functions and that psychologists must perforce accept the crudest of definitions as a starting point. As discussed elsewhere in this report, we are of the conviction that sustained attempts at the measurement of values, however crude, provide one of the best avenues to a more definitive conceptualization of this important sphere of human behavior.

Theories about the Acquisition and Functioning of Values

Skinner (1953) seems convinced that he can strip values down to their bare essentials in a behavioral analysis that employs only the concepts of reinforcement and survival of individuals and groups. The prescription or "ought to" values are regarded as merely predictions of reinforcing consequences. For example, "you ought to love your neighbor" can be reduced to these statements: "The approval of your fellow men is positively reinforcing to you," and "Loving your fellow men is approved by the group of which you are a member." Those things which "your fellow men" approve are cultural practices that have, or at least had at one time, survival value in the continuous competition of groups. "We have no reason to suppose that any cultural practice is always right or wrong according to some principle or value regardless of the circumstances or that anyone can at any given time make an absolute evaluation of its survival value. . . . Science helps us in deciding between alternative courses of action by making past consequences effective in determining future conduct. Although no one course of action may be exclusively dictated by scientific experience, the existence of any scientific parallel, no matter how sketchy, will make it somewhat more likely that the more profitable of two courses will be taken. . . . What is left is not the realm of the value judgment; it is the realm of guessing. When we do not know, we guess. Science does not eliminate guessing, but by narrowing the field of alternative courses of action, it helps us to guess more effectively." Those who believe in absolute values like freedom, justice, equality, and the like will obviously disagree with Skinner's analysis. Relativists may not disagree but will be dissatisfied with his shoving all that is not known about intentions and judgments under the thin rug of "guessing." It would appear that what Skinner places under "guessing" includes the psychological processes of valuing in which we are most interested. He has solved one riddle by proposing another one equally difficult of solution.

Another branch of contemporary behaviorism that emphasizes mediating processes (some of which are verbally sustained) appears somewhat more adequate to describe the acquisition and functioning of values. Although it is admittedly too vague and incomplete to explain all the manifest complexities of values judgments, decisions, and compromises, it comes closer to giving one the satisfied feeling of "understanding." It includes some fairly well established processes along with others that may, or may not, turn out to be "happy guesses" in the history of psychology. A brief description of this theoretical approach follows.

Man and certain other higher order animals can learn to anticipate future events in a time sequence of consistently experienced stimulus-response chaining. Some psychologists have theorized that this anticipation of a future event is mediated, or made possible, by anticipatory, fractioned goal responses that define the organism's response to the last stimulus complex in the chain. That is, certain organisms make partial responses of eating, swallowing, etc., to early stimuli in a time sequence of stimulus-response chaining that is terminated by the acquisition of food and the eating response. These anticipatory goal responses produce their own patterns of afferent stimulation ($r_g \rightarrow s_g$) that may become associated with other consistent stimulus-response chainings that may themselves become instrumental in maintaining the goal orientation and increasing the probability that the stimulus-response chain will remain undisturbed in the time-space continuum. These instrumental responses may be physically relevant (e.g., pressing a bar to get food, traversing a maze, etc.) or they may be physically irrelevant (superstitions based on fortuitously concomitant instrumental acts in a stimulus response chain). In man many of these instrumental acts (but not all of them) become associated with consistent patterns of verbalization (either overt or covert -- an instance of the latter being rules of self-instruction). Instrumental acts associated with the patterns of afferent stimulation elicited by fractional anticipatory goal responses may either help to insure the continuation of a stimulus-response chain or disrupt it. Animals have a repertory of both classes of instrumental acts, i.e., approach vs. avoidance responses.

Within this theoretical conception values are defined in terms of goal responses (or physical conditions necessary for the goal response) and instrumental acts that permit the organism to make certain goal responses and to avoid being engaged in others. The first variety of values typically is verbalized by man in terms of physical conditions, e.g., survival, securing food, shelter, companionship, or avoiding painful stimulation, poverty, loneliness. The second variety of values (the one that encompasses instrumental acts) constitutes man's belief systems as to how he may insure his continuing to reach certain goals and avoid others. These latter beliefs (instrumental acts that man may be able to describe verbally, in part) constitute rules, or guides, for human conduct -- consistent behavior patterns that increase the probability that certain goals will be reached and others avoided; e.g., if you work hard, you will be loved and enjoy the luxuries of life; if you take or destroy the property of others without their permission or knowledge, you will be punished.

As long as the description of values remains at the level of behavior tendencies that man shares with other higher order animals, the structure and dynamics of goals and related instrumental acts remain relatively simple and developmentally traceable. Early stages in the socialization process (that are strikingly similar for the human infant and other infant primates and higher order mammals) are reasonably open to direct observation. The diadic interactions of parents and offspring are relatively simple and it is easy to observe the relationships between instrumental acts and goal strivings. However, the development and expansion of verbalization and communication skills in the human organism leads to vastly more complex behavior processes related to goal selections and instrumental activities. Covert verbalizations (a concomitant of "thinking" and "problem solving" in much of man's behavior) are inferred to serve as instrumental acts in orienting the older child toward the attainment or avoidance of goals that extend far into the future. The acquisition of verbal skills enables the child growing up in a literate, information-storing civilization to imitate instrumental acts that have led great heroes of the past to the attainment of preferred goals. In this way the growing child's goal preferences and beliefs about goal strivings are opened to the influences of the recorded past -- legends, literature, and the nonverbal arts.

Simultaneously with the development of verbal skills the growing child acquires increasing ability to conceptualize and comprehend the abstract "as if" or "let us suppose" propositions. These skills, that mediate all of the logical conceptualizations of man, permit "vicarious experience" and the communication of value preferences and value judgments about the most probable goal responses of selected sequences of instrumental acts. The availability of verbal skills also permits increasingly consistent generalizations (transfer) across classes of behaviors -- generalizations that can be extended and/or restricted in highly specific ways via verbal persuasion and precept in the diadic social relationships. Concepts of "right" and "wrong", "good" and "evil" and other broad polarities of value judgments can be extended to classes of behavior that may not have been experienced within the social community for several generations; e.g., the "wrongness" or "evil" carried in the incest taboo.

The foregoing behavior theory of the acquisition and functioning of values has the distinct advantage of showing some degree of continuity in psychological processes across all classes of docile organisms. The scientist's desire for parsimonious explanations (also a value) is thereby satisfied. However, man cannot necessarily trust the adequacy of this type of parsimony. The psychoanalytic school breaks sharply with this search for continuity across organisms and regards man as a unique organism with distinct psychological functions. Man responds to anticipated events in the distant future; he experiences compassion, pride, and guilt; he freely orients himself toward "as-if" propositions; he arrives at decisions through reflective thinking although he may be unaware of the true sources of his premises; he transmits the results of human experience through a most complex array of verbal signs. Although the role of the prescription values in psychoanalytic theory is too complex and subtle for a brief presentation, the following description outlines some of the central processes.

In psychoanalytic theory the prescription or "ought to" values influence behavior through the psychic functions of the superego. Developmentally, the superego gains its control over behavior by the dynamisms of identification and introjection. Affectionate relationships with personages in the culture are necessary for identification to occur. Identification with such persons lays the necessary groundwork for an introjection of their positive and negative demands on the developing child. The ways they wish him to behave (values in the culture) are transmuted into self-demands. There are two broad classes of influence postulated for the superego: (a) the ego-ideal, and (b) conscience. The values of parents and other persons with whom the child has identified are introjected and serve as the child's own standards for conduct. Some psychologists have speculated that the ideals and aspirations of the ego-ideal are generalizations of classes of behaviors that have been rewarded by persons socially-emotionally important to the child. The restraints and prohibitions of conscience are inferred to be generalizations of classes of behaviors that have been punished or associated with threats of punishment. The giving of love and approval constitutes the most effective forms of reward, the withdrawal or threatened withdrawal of love and approval serve as effective forms of punishment. According to this conception, the individual experiences pride (anticipations of reward in the form of social approval and the promise of love) when his behavior is consistent with his introjected ideals and aspirations (ego-ideal). He experiences guilt (anticipations of the punishing consequences of social disapproval and the withdrawal of love) when his behavior is inconsistent with the introjected restraints of conscience.

It may be noted in the following chapters of this report that we were heavily influenced by the suggestive postulates of psychoanalytic theory in our development of instruments to measure some of the prescription values. However, it may also be seen that we borrowed extensively from other theories: the need-press conception of Murray (1938), the valence concept of Lewin (1935), the reinforcement conception of modern behaviorism, the belief-value hypothesis of Tolman (1952), and many others. This eclectic borrowing seemed necessary because no one theory dealt with human values definitively or even extensively.

Chapter 3

THE DEVELOPMENT OF INSTRUMENTS FOR THIS INVESTIGATION

In the interest of orienting the reader it seems desirable to provide a summary, or overview, of the different tests constructed for this investigation.*

The tests can be divided into the following four categories:

A. Instruments designed to measure the broad prescription or "ought to" values that are perceived as desirable and necessary for the "good" life.
B. Instruments designed to measure major ethical-moral-social values.
C. Instruments designed to measure social relationships judged important to the acquisition and functioning of values.
D. Instruments designed to measure restraints on values violations.

The instruments in each of these categories are briefly described in the following paragraphs.

A. Measuring the broad prescription or "ought to" values perceived as desirable and necessary for the "good" life. Two tests were developed for this category.

1. The Ways of Living instrument, and
2. The Telenomic Trends instrument.

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* This is an attempt to present the scope of the study rather than the details. Each of the instruments is discussed in some detail in later portions of this report.

The Ways of Living instrument is an adaptation of Morris' Ways to Live which he administered to large samples of college and university students in this country and in various other cultures in Western Europe and in the Orient. Morris' conceptual orientation, the development of his thirteen scales, and his empirical findings have been presented in his two books, Paths of Life and Varieties of Human Value. Starting with three basic dimensions (Dionysian, Promethean, and Buddhistic) he combined them in various ways to generate thirteen descriptions of manner of living. The respondents were asked to rate each of these styles of living on a seven-point scale ranging from "dislike very much" to "like very much." The Dionysian dimension represented human tendencies to release and indulge existing desires; the Promethean, human tendencies to manipulate and to remake the world to man's greater advantage; and the Buddhistic, human tendencies toward self contemplation and toward self restraint of desires and ambitions. A factor analysis by Lyle Jones of some of Morris' data suggested that five factors, rather than three, were required to reproduce the matrix of intercorrelations among the thirteen Ways to Live.

Using Morris' instrument and the findings from the factor analysis we wrote sixteen "Ways of Living" so that they sampled the following three bipolar orientations toward living and their intercombinations: self-indulgence versus self-control; active-aggressive versus passive-receptive-sedentary; and self-sufficient versus sociable-socially sensitive. Morris' "Ways" were used as a point of departure for our "Ways" and every effort was made to express the sometimes complex conceptions of his descriptions in language symbols generally understandable to young adolescents.

Instructions for our Ways of Living instrument made it clear to the adolescent respondents that they were to evaluate the sixteen Ways in terms of how they believed they ought to live. They were first asked to read through all of the Ways and to select the least liked and the most liked in terms of how they believed they ought to live. They were then requested to rate each of the sixteen "Ways" on a seven-point rating scale, ranging from least to most liked, indicating how they felt they ought to live.

The Ways of Living instrument was designed to measure a global concept of the prescription values that define the "good" life. Morris' findings suggest that such a global conception of the good life will vary substantially across widely different cultures and subcultures. However, it should be noted that his instrument was designed to measure liked and disliked ways of living rather than the prescription values defining how one believes he "ought to live." The question of the variability of prescription values of this global type across different subcultures is partially answered by the findings of the present study.

The Telenomic Trends instrument, our second effort at measuring the "ought to" values perceived as desirable and necessary for the "good" life, is based on Murray's conception of human needs and Floyd Allport's conception of telenomic trends as those things an individual characteristically tries to do. We were fortunately able to draw heavily upon the excellent work of Allen Edwards who had used Murray's needs schema to develop his Personal Preference Record. In this instrument Edwards was interested in measuring the relative strength of an individual's different needs. We were able to adapt many of his preferential statements to a form suitable for describing telenomic trends. By adapting Edwards' preference statements and writing similar items where necessary we obtained eight telenomic-trend statements descriptive of each of the following thirteen needs: affiliation, succorance, dominance, order, nurturance, achievement, deference, aggression, change, autonomy, endurance, exhibition, and intraception. These telenomic trends were arranged in a sequential presentation so that there was maximum separation between any two statements representing the same need.

In the format for this instrument it was decided to approach the "ought to" dimension of values in an indirect way. It was assumed that whenever a respondent perceived a particular telenomic trend as contributing to happy-successful living, he was simultaneously implying that this is one thing that he also "ought to" try to do whenever and wherever possible. The respondent was told in the introduction to the test that he would be reading a number of descriptive statements of activities that were drawn from the personal histories of two adolescents living under circumstances very similar to his own. He was further told that one of these adolescents was generally regarded as happy and successful while the other was considered unhappy and unsuccessful. The respondent was asked to check each telenomic trend as to whether in his opinion it was taken from the life of the happy-successful or the unhappy-unsuccessful person. The sum of his checks for a given need ascribed to the happy-successful adolescent was taken as an index of how important he considered that need (in a comparative sense, as ranked among the sums for all thirteen needs) as contributing to the prescription or "ought to" values.

B. Measuring some of man's major ethical-moral-social values. Three tests were developed for this category:

1. The Personal VEMS instrument (VEMS is an abbreviation for values-ethical-moral-social),
2. The Impersonal VEMS instrument, and
3. The Pictorial VEMS instrument.

All three of these instruments were designed to measure (rank order) ethical, moral, and social values judged to be important in interpersonal relationships. The values selected for study were drawn from a listing previously secured by the research of Witryol (1950) and Thompson (1962). The Personal VEMS was cast in a form that was highly personal to the respondent. In this test he was asked to write the name of his best friend in blanks left in the several stories that served as test situations. The Impersonal VEMS presented stories that involved other adolescents. The assumption in this instrument was that the respondent would in some measure identify with the feelings of the central character in each story. The Pictorial VEMS presented similar conflicts between values by the use of cartoons.

The Personal VEMS instrument presents the respondent with a series of conflicts in each of which he (or she, on a different form of the test for female respondents) is forced to choose between two alternative actions in order to resolve the conflict. The alternative ways of responding were designed to reflect the following different values:

Loyalty: sticking with a friend, never embarrassing or offending him, going along with his wishes as much as possible, defending him and his ideas as much as possible.

Honesty: actions or intentions directed toward fair dealing so that each individual acquires or retains whatever is properly his; e.g., returning goods to proper owner that may have come into one's possession by error.

Truthfulness: verbalizations of reality by the individual without known distortion.

Kindness: being nurturant (helpful or protective) toward another perceived as being in need of succorance (aid, comfort, sympathy, or understanding). Person is in respondent's physical presence when the need for succorance is perceived.

Generosity: giving some of one's worldly goods, praise, or approval to another without regard for personal sacrifice or without expectation or hope that recipient will ever become aware of the generous action.

Conformity: going along with or acquiescing to the consensus of a group, accepting their opinions, attitudes, and decisions even though in opposition to one's own.

Impunitiveness: being impunitive or "blind" to conflicts and hostilities, ignoring issues, avoiding the taking of sides, changing the subject when conflicts arise, offering compromise interpretations or solutions, generally "smoothing things over," avoiding commitments, and favoring tactfulness whenever possible.

Each of these seven values was paired with every other value as embodied in a possible resolution of a conflict. Thus 21 problem situations were presented to the respondent (all the possible combinations of seven values presented two at a time as possible courses of action in a problem situation). The highest possible score for a given value was of course six which a respondent would receive if he selected that value as representing what he "ought to do" in all combinations with the other values. This paired-comparison scaling procedure provides a metric for ranking these basic ethical-moral-social values in a highly personal setting.

The Impersonal VEMS instrument is very similar to the Personal VEMS but is presented in a third-person format (e.g., "What do you think John ought to do" rather than "What do you think you ought to do"). It seemed desirable to provide an instrument in third-person format because we wished to collect data on this dimension of "ought to" values from adults' perceptions of how they believe adolescents should behave in conflict as well as from adolescents themselves. Two of the seven values employed in the Personal VEMS were combined into one category for the Impersonal VEMS instrument. Kind and generous were pooled in the category of kind - generous. Fifteen conflict situations (all possible combinations of six values taken two at a time) were written for each of the following environmental settings: school, home, and outside home and school. This provided a test consisting of 45 different conflicts. Separate forms were constructed for boys and girls with every effort expended to make them parallel in content. The highest possible score for a given value was of course fifteen which a respondent would receive if he selected that value as representing what he "ought to do" in all combinations with the other values in the three environmental settings of home, school, and elsewhere. This instrument provides a metric for comparing the values hierarchies of different groups of adolescents. It also can be used to compare adolescents' prescription value decisions with adult expectations for adolescents' value judgments in general. Possible conflicts in the realm of basic prescription values between parents and adolescents and teachers and adolescents can be investigated with the aid of this instrument.

The *Pictorial VEMS* instrument was designed to approach in a very different manner the measurement of the following seven ethical-moral-social values (stated in the negative manner of their pictorial presentation):

Not being loyal: failure to "stick by" a friend or to go along with his wishes. Failure to defend a friend and his ideas when an opportunity to do so is clearly present.

Not being honest : actions or verbalizations of intention directed against fair dealing. Intentionally working against fair play or taking something belonging to another.

Not being truthful : intentional distortion of reality, verbally expressed.

Not being kind : being cruel, unfriendly, or hostile toward another who is seeking nurturance, comfort, or aid.

Not being generous : failure to give praise, approval or material things when another needs them. Selfishness when opportunity for generosity exists.

Non-conforming : going against the consensus of one's group. Rejecting opinions and attitudes of the group when they are in conflict with one's own. Failure to enter into activities of one's group.

Not being tactful-impunitive (being rudely aggressive) : forcing one's opinions on others, being tactless and aggressive when oversight or a "middle ground" would serve one's interests.

This instrument consists of seven different pictures, each one depicting the central character as behaving according to one of these "negative" values. These pictures are grouped in sets of three for all of the possible combinations of seven pictures taken three at a time. This procedure generates 35 groups of pictures. The respondent is asked to specify in each group of three pictures which one represents the *worst* behavior in terms of what one *ought to do* and which is the *least bad*. The respondent is also asked to indicate in his own words what he thinks the main character is doing in each picture until all seven of the pictures have been presented at least once. The latter procedure was adopted in order to determine how closely the respondents were interpreting the pictured behavior to what was intended in their construction.

Separate forms were constructed for boys and girls in an effort to facilitate identification.

C. Measuring selected social relationships judged important to the acquisition and functioning of values. Two tests were developed for this category:

1. The Reference-Valence instrument, and
2. The Who Cares? instrument.

The Reference-Valence instrument was designed for two purposes: to measure the reference groups believed important by the respondent in his arriving at decisions, and to measure the relative degree the respondent is influenced in his decision-making by either hope of social gain or fear of social loss. The format of the test involves the presentation of ten conflict situations to which the respondent is asked to suppose that he resolved in the stated ways. After each presentation he is asked to decide which of five presented reasons would be most important and which least important in causing him to make this decision; e.g., "You believe your teachers will think highly of you for helping this student."

Each conflict situation was followed by five possible answers that included the following reference groups: (T) teacher, school and their associated values, (F) family, parents, important relatives and their associated values, (C) classmates, peers and their associated values, (A) abstract values of church, legal codes, wisdoms of history and philosophy, old sayings, and (S) self, the respondent's own values without reference to others. Since there were ten conflict situations, the highest possible score that the respondent could obtain for any reference group was ten. It was hypothesized (among other things discussed in a later chapter of this report) that the more completely a respondent had introjected the values of his culture, the higher would be his (S) self reference score.

Embodied in each of the reference statements was a positive or a negative orientation, or valence. Two negative and three positive valences (or vice versa) were presented simultaneously with the reference statements after the ten conflict stories. The valence items were counterbalanced in such a way that the complete test presented 25 positive and 25 negative orientations, or valences. The highest possible score for a given valence was of course ten since there were ten conflict situations.

Positive valence is defined as situations in which the respondent is most influenced in his decision making by hope or expectation of social approval and further gain; e.g., "You believe your classmates will think more highly of you for helping this student." Negative valence is defined as fear of failure and disapproval unless a particular decision is made; e.g., "You believe your parents would be ashamed of you if you didn't try to help this friendless student." As discussed in detail in a later chapter of this report, positive and negative valence are assumed to reflect orientations somewhat similar to the ego ideal and conscience functions in psychoanalytic theory, both of which are based on the introjections of societal expectations and demands.

The Who Cares? instrument was developed to measure the respondent's perception of others' concern for his feelings of happiness and pride when he resists temptation to violate important ethical-moral-social values and his feelings of unhappiness and guilt when he succumbs to such temptations. In a crude sense this instrument may be regarded as a test of feelings of identification and belongingness. The socially isolated individual may believe that no one cares about his triumphs and his weaknesses, hence there may be little motivation to make his activities be consistent with the major ethical-moral-social values of his culture. On the other hand, the individual who believes everyone is concerned may be naive and idealistic to the extent that he is continually being betrayed by reality.

The Who Cares? test presents two situations in which the respondent is asked to suppose that he has violated basic values and is feeling unhappy and depressed and two situations in which he has resisted basic temptations and is feeling happy and elated over his personal victory. After each test situation he is asked to assume that everyone knows of his feelings at the moment. He is then asked to make a series of ratings on a four-point scale as to how much he thinks certain groups of people would care about his feelings. The rating scale extends from "would not care at all" to "would care very much." The groups rated include parents, other family members, teachers, classmates, and so on. Several combinations of total scores are obtained from the ratings made in response to the four test situations.

D. Measuring restraints on values violations. Two tests were developed for this category:

1. The Punishment Expectation instrument, and
2. The Guilt Induction instrument.

The Punishment Expectation instrument was designed to measure the respondent's perceptions of his (or her) relationships with his parents when he committed acts disapproved of or definitely forbidden by them: skipping school and writing his own excuse, buying something and charging it at a local store without parental permission, smoking against parents' wishes, and lying to parents about school assignment to avoid doing home chores.

The respondent is first asked to rank six punishments that might be used by his parents as to their severity. They include physical punishment, deprivation of privileges, extra work assignments, being yelled at in an angry tone of voice, expression of parental disappointment, and friendly counsel. These rankings weighted inversely provide the metric for severity of punishment.

The respondent is then asked to assume that he has committed one of the four acts forbidden or disapproved of by his parents. He is first asked to rate on a five-point scale the probability, or chances, that his parents would find out about his action in some way. The scale ranges from almost certain they would find out to almost certain they wouldn't. These ratings over the four test situations are taken as an index of the respondent's perception of closeness of parental supervision.

The respondent is then asked to assume that his parents did find out and to rate on a five-point scale the probability that he would be punished for his misbehavior in some way. The scale ranges from almost certain he will be punished to almost certain he will not. These ratings taken over the four test situations represent a dimension of parental punitiveness-forgiveness.

The respondent is then asked to assume that his parents did find out and did punish him. He is asked to select one of the six punishments (which he previously ranked as to severity) as the one he would probably receive for this misbehavior. These ratings taken over the four test situations provide an index of psychological restraint provided by customary parental punishment.

The three metrics (ratings of probability of parental detection, probability of punishment, and psychological severity of punishment) are then combined multiplicatively to provide a "restraint against values violations" score. Other things being equal, it is hypothesized that respondents with the highest restraint scores will be least likely to go against the value judgments of their parents and society in general.

The Guilt Induction instrument was designed to measure degree of guilt associated with a series of values violations involving a close friend. In each of four stories the central character fails to abide by an ethical-moral-social value judged to be important in most contemporary cultures. After reading each story the respondent is asked to try to imagine how the main character felt after violating that particular value. The respondent is then asked to make a series of fourteen ratings on paired adjectives (e.g., good-bad, happy-sad, gay-depressed, and so on) which were largely selected from Osgood and Suci (1957).

Separate forms of the Guilt Induction instrument were developed for boys and girls in an effort to promote identification with the main characters of the stories. The fourteen ratings for each of the four stories were summed to provide the metric for this instrument. It was hypothesized that the greater the feelings of guilt experienced by the respondent in response to the stories, the greater would be his anticipation of feelings of unhappiness associated with values violations and the greater the internalized restraints against "wrongdoing."

Chapter 4

THE WAYS OF LIVING TEST

Since antiquity man has been interested in contemplating the kind of life he ought to lead and in philosophizing on what constitutes the "good" life. Although such themes are in the domain of the professional philosopher they are of concern in varying degrees to all human beings. It is reasonable to believe that each individual has a characteristic pattern of behaving that, within his system of acquired personal and social values, is interpreted as maximizing his eligibility for happiness and success. This belief system of values related to what he believes he ought to do and ought not to do guides his actions in many recurring behavior situations of everyday life.

Two tests have been developed for measuring the broad prescription of ought to values perceived as desirable and necessary for the "good" life. They are the Ways of Living test and the Telenomic Trends test.

In this chapter we will discuss the first of these instruments designed to measure values as desired goals. Our work is an extension of results obtained in a significant series of studies by the philosopher, Charles Morris.

Morris' original work, Paths of Life, (1942) considered three basic components of the human personality -- "Dionysian," "Promethean" and "Buddhistic," and from these basic concepts, he developed a thirteen part scale which represented various differences in human "Ways of living." The three basic components can be described as follows:

Dionysian -- the tendencies to release and indulge existing desires.

Promethean -- the active tendencies to manipulate and remake the world.

Buddhistic -- those tendencies in the self to regulate itself by holding in check its desires.

Additional work by Morris resulted in an instrument entitled Ways to Live which is described in his book Varieties of Human Value (1956).

The various subscales of his instrument consist of responses to paragraph descriptions of "conceptions of the good life," descriptions of several possible "Ways of living" and as Morris says, "These conceptions differ in ... content and include values advocated ... in several ethical and religious systems of mankind." Morris' instrument then, consists of several different descriptions of the good life which represent the various combinations of the three previously mentioned components which seemed to exist in the ethical and religious systems of the world.

The Ways to Live, translated into several languages, was then given to college students in different countries, and the students were asked to respond to each of the paragraphs by using a seven point rating scale for each paragraph (a "dislike very much" to "like very much" scale). Morris' data revealed significant differences between the ratings of students in different countries, and these differences seemed to be related at least partially to differences in the ethical-religious systems of the country (for instance, the students from the Far East, India and China, gave high ratings to the paragraphs describing a Buddhistic way of life).

In further work with the instrument, Morris developed three categories which seemed to represent the 13 "Ways to Live" fairly well, and seemed to be related somewhat to his "Dionysian, Promethean, Buddhistic" development, although the three new categories were not precisely the same as the old. These three new categories were obtained from having subjects classify the 13 original "Ways" into three groups or three basic "Ways of living". The titles, Dominance, Dependence, and Detachment were then selected as representing broad concepts to describe the categories. A factor analysis was done by Lyle Jones and reported in Varieties of Human Value. Both an orthogonal and an oblique factor analysis suggested that there were five factors among the various "Ways". Morris then related the three categories to these five factors, suggesting that the three broad concepts were made up of more than one factor, but that these three categories could still be used in a meaningful way to describe the various "Ways to Live".

This work of Morris and Jones was used as a point of departure for our Ways of Living test. With Morris' three broad concepts, and Jones' factor analysis in mind, the present instrument was developed.

The general pattern was developed around three basic bipolar concepts --

A Self-indulgence vs. Self-control concept -- 5 "Ways" were used to represent this concept (two for each polar component and a combination).

An Active-Agressive vs. Sedentary-Passive-Receptive concept -- 6 "Ways" were used to represent this concept (two for the first polar component, three for the second and a combination).

A Self-sufficient vs. Sociable-Socially Sensitive concept -- 4 "Ways" were used to represent this concept (one for the first polar component, two for the second, and a combination).

A final "Way" which combined the three basic conceptions of the good life as described by Morris in his Paths of Life (1942).

Six basic changes were made in the form of the Morris scale. First, the frame of reference of the respondent was changed from "the kind of life you personally would like to live" to the kind of life you believe you ought to lead. Second, each of the ways was rewritten in language that seemed more meaningful to high school students. Morris' "Ways" were reanalyzed carefully with an effort to make each new "Way" clear and concise and to have each one as independent of aspects of the other "Ways" as possible. Third, the order of the "Ways" was changed, arranging them, so that the "Ways" relating to each of three basic concepts appeared together. Fourth, three new "Ways" were added, each of which represented a combination of the two bipolar elements involved in each concept -- that is for the Self-indulgence vs. Self-control concept, there appeared two "Ways" representing Self-indulgence, two "Ways" representing Self-control, and a "Way" which combined Self-indulgence and Self-control. A similar plan was followed with the other two concepts. The fifth change was a deliberate attempt to incorporate "Ways" which would permit the selection of a "Way" that is either self-oriented or socially-oriented. The sixth change made was in the rating scale--the "Dislike to Like" scale, was changed to a "Like Least" -- "Like Most" scale, in order to have a scale based on a single preference variable rather than the bipolar like-dislike variable.

Format of Ways of Living Test

This test consists of 16 paragraphs, each one of which describes a "Way" of living. In each instance the subject is asked to use a seven point scale to indicate the extent to which he believes the paragraph describes the kind of life he ought to lead. The first "Way" and accompanying instructions are as follows:

"The kind of life I believe I ought to lead is one of ease and relaxation through the enjoyment of the simple pleasures of everyday living. Examples are the ordinary pleasures of just existing, of good food, of a comfortable home, of talking and visiting with friends, and of rest and relaxation. Strong ambition is to be avoided because it is the sign of a discontented person. I believe that I ought to enjoy life by taking it easy and enjoying the people and things around me."

The respondent is asked initially to read all sixteen paragraphs, select the one that best describes the kind of life he believes he ought to lead, and to circle the 7 on the following scale which is presented with each paragraph.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

He is next asked to select the paragraph which he thinks is least like the kind of life he ought to lead and circle the 1 on the corresponding scale. After selecting the two extreme paragraphs, he is asked to then go back to the beginning and in succession rate each paragraph by circling the number on the rating scale that best expresses his opinion about it.

The general directions to the respondent taking the Ways of Living test were as follows:

"Inside this booklet are sixteen paragraphs describing different ways of living. Each of them has been thought to be a good way of life by some people. We want your opinion of each of them as the kind of life you believe you ought to live. You are going to indicate your opinion of each on a scale like the one at the bottom of this page.

Read all the paragraphs first. Although your idea of the way you ought to live may not agree exactly with any of these, we are asking you to rate each of these paragraphs as it is here worded.

Step 1. After reading all of the paragraphs, pick out the one that best describes the kind of life you believe you ought to lead and circle the 7 on the line below it. Write LIKE MOST in the margin to the left of the paragraph.

Step 2. Next select the paragraph you think is least like the kind of life you ought to lead and circle the 1 on the line below it. Write LIKE LEAST in the margin to the left of the paragraph.

Step 3. After doing this, go back to the beginning and rate each way by circling the number on the line below it that you think best shows your opinion. You may give the same number to more than one paragraph if you wish. Remember that you are thinking of each way in terms of the kind of life you ought to lead.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

The sixteen paragraphs included in this instrument appear on the following ten pages:

WAYS OF LIVING

____________________NAME

____________________GRADE

____________________SEX

____________________SCHOOL

____________________DATE

7-59

Directions for "Ways of Living"

Inside this booklet are sixteen paragraphs describing different ways of living. Each of them has been thought to be a good way of life by some people. We want your opinion of each of them as the kind of life you believe you ought to live. You are going to indicate your opinion of each on a scale like the one at the bottom of this page.

Read all the paragraphs first. Although your idea of the way you ought to live may not agree exactly with any one of these, we are asking you to rate each of these paragraphs as it is here worded.

Step 1. After reading all of the paragraphs, pick out the one that best describes the kind of life you believe you ought to lead and circle the 7 on the line below it. Write LIKE MOST in the margin to the left of the paragraph.

Step 2. Next select the paragraph you think is least like the kind of life you ought to lead and circle the 1 on the line below it. Write LIKE LEAST in the margin to the left of the paragraph.

Step 3. After doing this, go back to the beginning and rate each way by circling the number on the line below it that you think best shows your opinion. You may give the same number to more than one paragraph if you wish. Remember that you are thinking of each way in terms of the kind of life you ought to lead.

SCALE

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 1

The kind of life I believe I ought to lead is one of ease and relaxation through the enjoyment of the simple pleasures of everyday living. Examples are the ordinary pleasures of just existing, of good food, of a comfortable home, of talking and visiting with friends, and of rest and relaxation. Strong ambition is to be avoided because it is the sign of a discontented person. I believe that I ought to enjoy life by taking it easy and enjoying the people and things around me.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 2

The kind of life I believe I ought to lead has pleasure and enjoyment as its main purposes. Life should be like a series of holidays. Letting myself go and doing things that increase my own pleasure are more important to me than anything else. My main purpose in life is the enjoyment of personal pleasures.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 3

The kind of life I believe I ought to lead is an equal mixture of doing things for my own pleasure and forcing myself to do my duty to everyone around me. I believe about half of my life should be spent in having a good time. The other half should be spent in making myself do my duty to my country, society, and other people even though these duties may not always be pleasant.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 4

The kind of life I believe I ought to lead is one of stern self-control. I believe that I should not try to look for enjoyment or happiness. The best things in life don't come from doing the things I want to do at the moment, but rather by doing the things I believe reasonable in terms of high ideals. Only by constantly controlling my everyday impulses can I do my duty and lead what I consider the right kind of life.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 5

The kind of life I believe I ought to lead is one of keeping, protecting, and making use of the best things that human beings have been able to acquire in the past. Any changes in a way of life should be made slowly and carefully, so that we don't lose the good kind of life our parents have lived. In all actions I believe I should do everything thoughtfully and carefully so that I can do what is expected of me. The kind of life our ancestors have lived should be kept and made to work even better by our trying our very best to live according to its rules.

1	2	3	4	5	6	7
This is among the ways I like least	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 6

The kind of life I believe I ought to lead is one of always trying to improve things by overcoming and controlling the forces of man and nature. We can't just follow the ways of the past or dream about the future. Life should not be allowed to be the same from day to day. I believe we must get our greatest satisfactions from life by trying to make improvements and trying to master the things in the world around us that concern us.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 7

The kind of life I believe I ought to lead is one filled with adventure. Traveling, trying to get things that are hard to get, fighting for the things I want, and trying to overcome all obstacles make up the good life for me. I believe I ought to be active, daring, and adventuresome in order for life to be the most satisfying and rewarding.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 8

The kind of life I believe I ought to lead combines the adventures of struggling for the things in the world that I want and quiet withdrawal to think and to accept whatever comes my way. I like to fight for what I want, but I also like to get away from everything and accept in peace and quiet whatever comes along. I believe that life should be about half trying to get what I want and about half accepting whatever comes my way.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 9

The kind of life I believe I ought to lead is one in which I am willing to have my talents and energy used to advance the purposes of the Universe which always move irresistably toward their unknown goals. I believe that my life is only a small part of the master plan of the Universe which includes the motion of the stars and planets, the coming and going of the seasons, and both the good fortunes and misfortunes of man. I believe I should be humble, patient, undemanding,and confident that my own needs will be satisfied as the Universe proceeds according to a master plan which I can never completely understand.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 10

The kind of life I believe I ought to lead is one of thinking about and trying to understand myself. I believe I should try to get away from the hustle and bustle of everyday life so that I can use my time for thinking about things in life, for trying to understand myself, for appreciating good music and worthwhile books, and for learning many things just because they are interesting.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 11

The kind of life I believe I ought to lead is one of waiting and being ready for good things to happen to me. Most of the good things in life cannot be obtained by working for them, by hard thinking, or by doing things that are pleasant. One cannot give the good things in life to other people, nor can he get them from others. I believe that the best things in life come to the person who does nothing to secure them but rather waits quietly for them to come to him.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 12

The kind of life I believe I ought to lead is one in which I depend upon myself. I believe I should spend much time by myself and should attempt to control my own life. I should not become particularly friendly with any person or any groups of people, nor should I rely very much on other persons or things. I believe that the center of my life should be found within myself.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 13

The kind of life I believe I ought to lead combines doing things with other people and depending entirely upon myself. I believe that I should spend about half of my time by myself and about half of my time with other people. To really enjoy life I believe I need some time by myself and some time with other people working toward common goals.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 14

The kind of life I believe I ought to lead is one of working with others as part of a group rather than doing things by myself or going my own way. The things that a group wants are always more worthwhile than what a single person wants. I believe that I should live with enthusiasm and work with others to obtain whatever I need for a pleasant and full social life.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Way 15

The kind of life I believe I ought to lead is one in which I continually have sympathetic concern for other people. Unselfish affection for people is the most important thing in life. I believe that a person should not wish to own many objects or to have power over persons and things, because when he acts in these ways, he finds it difficult to "love his neighbor." Sympathetic concern for others is what makes life most worthwhile.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much	This is among the ways I like most.

Way 16

The kind of life I believe I ought to lead contains equal amounts of enjoying the pleasures of living, doing things, and thinking about life and its purposes. No one of these ways is more important than the other. I should learn to change easily from one way of life to another. Since change is often difficult and unpleasant, I must learn to accept the troubles that come from changing and making decisions about changes. The goal of life is found in combining enjoyment, action, and thought in equal amounts.

1	2	3	4	5	6	7
This is among the ways I like least.	I like this way very little.	I like this way less than most of them.	I like this way about average.	I like this way more than most of them.	I like this way very much.	This is among the ways I like most.

Scoring of Ways of Living Test

Two kinds of scores are obtained from each respondent on the Ways of Living test. One involves a rating for each "Way" on a seven point scale. The second involves the selection of the particular "Way" which the respondent LIKES MOST as describing the "Way" he believes he ought to live and the one he LIKES LEAST for this purpose. The ratings for each "Way" and the "Ways" ranked LIKE MOST and LIKE LEAST are transcribed from the booklets to the scoring sheets. (See Figure 4-1).

Insert Figure 4-1 about here

Try-Outs To Refine the Ways of Living Test

The initial form of the Ways of Living test was administered individually to a number of ninth grade students to determine the effectiveness of the wording. As a result of these tryouts several changes in wording were made. The preliminary form of this instrument was then administered to 94 ninth grade boys and girls and 86 twelfth grade boys and girls in March of 1959. This sample was selected from the public schools of a community of approximately 20,000 population in Central New York. After analysis the test format was revised to clarify instructions and to eliminate known sources of respondent confusion. The test was then considered satisfactory for test-retest administrations designed to secure estimates of reliability.

WAYS OF LIVING

Name ______________________ **Sex** ______

School ______________________ **Grade** ______

Ways	Rating
Way 1	
Way 2	
Way 3	
Way 4	
Way 5	
Way 6	
Way 7	
Way 8	
Way 9	
Way 10	
Way 11	
Way 12	
Way 13	
Way 14	
Way 15	
Way 16	

Ranking

Like Most ______________

Like Least ______________

WAYS OF LIVING

Name ______________________ **Sex** ______

School ______________________ **Grade** ______

Ways	Rating
Way 1	
Way 2	
Way 3	
Way 4	
Way 5	
Way 6	
Way 7	
Way 8	
Way 9	
Way 10	
Way 11	
Way 12	
Way 13	
Way 14	
Way 15	
Way 16	

Ranking

Like Most ______________

Like Least ______________

Figure 4-1

Test-Retest Reliability Estimates of the Variables Measured by the Ways of Living Test.

The measures obtained from the Ways of Living test are sixteen ratings, each one of which consists of a rating on a 7 point scale. It was hoped that test-retest reliability and stability over a four-week interval would be sufficient to reveal stable differences among the various groups to be studied--if any such differences existed. The product moment correlations between scores obtained for 395 adolescents taking this test on two different occasions, some three or four weeks apart, are presented in Table 4-1. The reliability estimates for the different variables in the four age-sex groups range from .11 to .63 with a midscore of about .44.

Insert Table 4-1 about here

In addition, reliability coefficients for teachers were obtained by readministering the test to a sample of 61 teachers after an interval of four weeks. The product moment correlations between the scores obtained on these two occasions are presented in Table 4-2. The reliability estimates for the different variable range from .28 to .77 with a midscore of about .63. These reliability coefficients are higher than those for the students. It was hoped that the instrument at this stage of development would be sufficiently sensitive to reveal some of

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Insert Table 4-2 about here

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Way 1	.50	.53	.44	.57
Way 2	.28	.53	.49	.45
Way 3	.45	.63	.44	.46
Way 4	.49	.39	.58	.43
Way 5	.54	.59	.25	.36
Way 6	.41	.26	.56	.48
Way 7	.56	.49	.56	.44
Way 8	.40	.42	.46	.61
Way 9	.41	.56	.46	.41
Way 10	.42	.44	.30	.40
Way 11	.38	.43	.15	.22
Way 12	.35	.31	.21	.41
Way 13	.28	.22	.14	.46
Way 14	.39	.40	.44	.42
Way 15	.43	.58	.41	.49
Way 16	.35	.51	.18	.11

Table 4-1: Test-Retest reliability estimates for ratings obtained with Ways of Living Instrument. The second test was administered four weeks after the initial testing to ninth and twelfth grade pupils attending four Central New York schools.

	N	r
Way 1	61	.72
Way 2	60	.77
Way 3	59	.55
Way 4	60	.61
Way 5	61	.55
Way 6	60	.66
Way 7	59	.65
Way 8	58	.67
Way 9	61	.65
Way 10	61	.40
Way 11	59	.42
Way 12	59	.59
Way 13	60	.28
Way 14	60	.70
Way 15	60	.72
Way 16	60	.61

Table 4-2: Test-Retest reliability estimates for teacher's ratings obtained with the Ways of Living instrument. The second test was administered four weeks after the initial testing to teachers, from Central New York public schools, attending Syracuse University.

the differences we had expected to find in the various groups selected for this study. The relative stability of the several scores across age-sex groups (see Table 4-3) gave strong support to the expectation

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Insert Table 4-3 about here

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that this test would yield relatively stable scores. The stability of the intercorrelations among the several test variables across age-sex groups (See Tables 4-4 and 4-5) also supported this hope.

Insert Tables 4-4 and 4-5 about here

Some Validity Indicators for the Variables Measured by the Ways of Living Test.

Data from ten different sources were obtained using the Ways of Living test. They consisted of pupils from a group of Central New York public and Roman Catholic parochial schools, groups of southern Negro pupils, groups of juvenile delinquents, male and female teachers at both the elementary and secondary level from Central New York public schools and teaching nuns from elementary and secondary Roman Catholic parochial schools. The means, standard deviations and number of cases for the sex and age-sex groups in each of the samples are presented in Appendix A.

Establishing the validity of a new psychological test according to many interpretations of this concept (e.g. content, concurrent, predictive and congruent) is a complex and continuing process, and is obviously one that is never completed to the general satisfaction. The

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Way 1	M: 3.06	2.61	2.80	2.55
	SD: 1.82	1.27	1.39	1.58
Way 2	M: 2.53	2.33	2.53	1.82
	SD: 1.46	1.30	1.54	1.02
Way 3	M: 4.52	4.44	4.44	3.82
	SD: 1.67	1.40	1.69	1.70
Way 4	M: 2.75	2.64	2.88	2.66
	SD: 1.62	1.47	1.51	1.62
Way 5	M: 3.74	3.98	3.60	3.53
	SD: 1.45	1.54	1.41	1.35
Way 6	M: 4.84	4.50	4.75	4.54
	SD: 1.57	1.52	1.44	1.39
Way 7	M: 4.95	4.50	4.40	4.16
	SD: 1.66	1.51	1.39	1.65
Way 8	M: 4.35	4.24	4.53	4.15
	SD: 1.53	1.56	1.48	1.54
Way 9	M: 4.18	4.09	4.10	4.09
	SD: 1.79	1.72	1.66	1.58
Way 10	M: 3.68	3.72	3.58	4.15
	SD: 1.53	1.35	1.30	1.33
Way 11	M: 2.52	2.22	2.14	2.09
	SD: 1.51	1.31	1.03	1.07
Way 12	M: 3.00	2.38	2.80	2.43
	SD: 1.49	1.22	1.42	1.25
Way 13	M: 4.38	4.36	4.54	4.48
	SD: 1.52	1.44	1.31	1.52
Way 14	M: 4.50	4.74	4.41	4.00
	SD: 1.48	1.47	1.47	1.51
Way 15	M: 3.94	5.03	4.14	4.69
	SD: 1.39	1.27	1.26	1.38
Way 16	M: 5.61	6.07	5.78	6.13
	SD: 1.35	1.27	1.47	1.21

Table 4-3: The means and standard deviations of the Ways of Living ratings made by pupils attending four suburban schools in Central New York.

WAY	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	* **	.30 .37	.17 .16	-.08 -.15	.15 -.14	-.23 -.15	-.06 .04	-.17 -.07	-.11 -.01	-.08 .09	-.00 -.22	-.04 -.32	-.05 .01	-.00 .09	-.10 -.09	-.02 .10
2			.22 .02	-.15 .04	.13 -.10	-.11 -.17	.18 .10	.14 -.04	-.19 -.12	-.09 -.07	.08 .08	-.09 -.06	.00 -.11	-.00 .04	-.12 -.16	.01 .05
3				-.10 .14	.12 -.02	-.14 -.04	.04 -.02	-.06 .05	.06 -.12	-.12 .15	.08 .04	-.19 -.01	-.00 .17	.05 .04	-.09 .14	-.01 .06
4					.11 .21	.06 .09	-.01 -.12	-.09 -.14	.01 .08	.27 -.08	.11 .26	.22 .07	.11 .10	.19 .11	.18 -.00	.13 -.19
5						-.23 .21	.08 -.08	.07 -.17	.20 .25	.06 .22	.19 .07	.12 -.01	-.04 -.15	.09 .19	.11 .22	.02 -.24
6							.11 -.14	-.00 -.15	.02 .24	-.09 .10	.07 -.03	-.04 -.07	-.11 .12	.04 .08	-.12 .04	.05 -.18
7								.34 .21	.05 -.30	.06 -.11	-.04 .07	.15 .06	-.03 .04	-.02 .05	-.20 -.11	-.18 .17
8									.10 -.10	.22 .08	.09 -.05	.03 -.03	.03 .19	.01 -.13	-.16 -.12	-.03 .11
9										.12 .12	.03 -.00	-.16 .01	-.07 -.15	.09 .03	.13 -.01	.03 -.17
10											.04 .00	.15 -.10	.09 -.03	-.11 .11	-.03 .19	.01 -.03
11												.01 .18	-.23 .03	-.02 .22	-.03 -.01	.08 -.14
12													.09 .17	-.10 .09	.05 .05	-.08 -.09
13														.24 .09	.26 -.00	.06 .03
14															-.02 .27	.10 -.12
15																.01 .20
16																

* The correlations entered first in each cell are based on the responses of 108 ninth grade boys.

** The correlations entered second in each cell are based on the responses of 107 ninth grade girls.

Table 4-4: Intercorrelations among the scores on Ways of Living instrument obtained from four suburban schools in Central New York.

WAY	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	* **	.48 .46	.15 .29	-.34 -.17	-.28 -.01	.02 .08	.18 .09	.16 .12	-.12 .05	-.08 .05	.25 .15	.02 .05	-.18 .14	.05 .01	-.04 -.11	.03 -.08
2			.33 .08	-.17 -.20	-.09 -.01	-.10 .05	.12 .04	.24 -.08	-.12 -.08	-.19 .02	.16 .16	.01 .22	-.15 .01	-.02 -.08	-.24 -.22	-.01 .16
3				-.21 -.04	.07 .12	-.11 .24	-.04 .09	.08 .25	-.02 .03	-.06 -.06	-.08 -.10	-.11 .03	-.08 .13	-.14 -.03	.04 -.19	-.11 -.15
4					.16 .19	.21 .04	-.09 .08	-.03 -.20	.28 .02	.02 .03	-.11 -.12	.08 .03	.08 .04	.14 .12	-.20 .18	-.19 -.35
5						-.09 .11	-.03 .02	.02 -.20	.16 .18	.08 .01	.11 .27	-.15 -.16	-.09 -.10	.31 .26	.06 -.18	.09 -.26
6							.02 .15	-.11 .01	.26 .16	.06 -.09	.05 -.01	.19 -.03	.02 .06	-.07 -.03	-.08 .05	-.22 -.27
7								.15 .05	-.11 .07	-.25 .14	-.00 -.06	-.12 .02	-.07 .05	.12 -.02	-.11 .14	.01 -.13
8									.04 .02	.12 .44	.08 -.14	.17 .13	-.11 .37	.21 -.17	.01 .22	.09 .05
9										.15 .19	.08 .22	-.04 .12	.07 -.03	.30 .32	.22 .22	.00 -.11
10											-.02 -.09	.22 .06	-.06 .37	.07 -.01	.16 .22	-.06 .01
11												.13 .22	-.09 -.19	.12 .20	-.16 -.20	.11 -.16
12													.04 .18	-.21 -.02	-.17 .25	-.04 .02
13														-.05 -.02	.14 .25	-.02 -.03
14															.22 .02	.03 -.15
15																.23 .00
16																

* The correlations entered first in each cell are based on responses of 80 twelfth grade boys.

** The correlations entered second in each cell are based on responses of 100 twelfth grade girls.

Table 4-5 Intercorrelations among the scores on Ways of Living instrument obtained from four suburban schools in Central New York.

content validity of the Ways of Living test seems reasonably established by the nature of its construction. Other aspects of validity are discussed later in this report; e.g., the results of the factor analysis. At this point in the present report, certain selected findings, related to predictive and construct validity, are presented to show something of the possible usefulness of this instrument.

For example, among the different cultural, sociological and ethnic subgroups studied, the group of male juvenile delinquents rated Way 1 (Self-indulgence) highest and Way 5 (Self-control) very low. The difference in their mean scores on these two variables using a matched t test (one tail) are statistically significant ($p. < .001$). The differences on Way 1 between the delinquents (both male and female groups) and all other groups studied except certain groups of southern Negro males are statistically significant ($p. < .001$) in all comparisons. In addition, the Roman Catholic nuns and Roman Catholic parochial school pupils rated Way 1 very low, while the nuns gave Way 5 (Self-control) the highest rating of any group. These are outcomes which one would expect in terms of the social backgrounds associated with these groups.

As another example, the means of all groups of Central New York public and Catholic parochial school male pupils are higher on Way 6 (Action toward a goal of controlling forces of man and nature) than the means of all corresponding groups of females ($p. < .05$) in all comparisons. Similarly, the mean-score of Central New York male secondary teachers is significantly higher than the Central New York female teachers (statistically significant at better than the .05 level). This is consistent with the expectation that the male in our culture is more interested in action and controlling the forces of nature than the female.

As a third example, the means of the two groups of Roman Catholic nuns are higher on *Way 15* (Sympathetic concern for others) than the means of all other groups tested. For this variable, the mean of the nuns teaching secondary school is significantly different from all these groups ($p. < .05$) and the mean of the group of nuns teaching elementary school is significantly different from all of these groups (p .05) except one. This is consistent with many research findings that show the female in our culture to be more socially orientated and nuturant than the male and with the expectation that nuns tend to be sympathetic.

On *Way 12* (Self-sufficiency) the juvenile delinquents, both male and female, had the highest means while the two groups of Roman Catholic nuns had the lowest mean. The juvenile delinquent means were significantly larger ($p < .05$) than those of all northern pupils except for two male groups and those of all teacher groups except one male group. The smaller mean of the two groups of Roman Catholic nuns is significantly lower ($p < .05$) than all other groups except the other group of nuns. These findings are consistent with the somewhat socially sheltered life of the Roman Catholic nun and the agressive independence of many juvenile delinquents.

Although the *Ways of Living* test is a different instrument from Morris' *Ways to Live*, some of the "Ways" on the two tests are sufficiently similar to warrant comment on the responses of our southern Negroes as compared with Morris' sample of Negroes. As one illustration, we found as did Morris, that Negroes rated "Ways" representing social restraint (identification with American tradition) and sympathetic concern for others higher than did the corresponding white samples.

These findings along with many other similar ones, support the point of view that the *Ways of Living* instrument does differentiate between groups in anticipated directions.

Chapter 5

THE TELENOMIC TRENDS TEST

This test is based on the assumption that each individual has a characteristic pattern of behaving that within his system of acquired personal and social values is interpreted as maximizing his eligibility for happiness and success. This belief system of values related to what he believes he ought to do and ought not to do guides his actions in the many recurring behavior situations of everyday life. It is assumed that every individual strives for a maximum of happiness-success however idiosyncratic his interpretation of this state may be (e.g., the individual who appears to be happy and contented only when he is being punished).

Tentatively granting the reasonableness of the foregoing assumptions, it would appear that one could describe an important dimension of the prescription values by determining what behavior patterns individuals in a given subculture associate with attaining or maintaining a state of happiness-success. In other words it is here inferred that behavior tendencies associated with happiness-success for a given person define in large measure his belief system of what he ought to do in order to live the good life. Similarly this belief system will include behaviors that he believes he ought to avoid in order to avoid state of unhappiness and failure.

The title of this test was adopted from Floyd Allport's nomenclature. A telenomic trend defines something that an individual is characteristically trying to do. For example, he may characteristically and consistently try to dominate other people, or try to help others in whatever they are doing, or to be always in the presence of others whatever the cost, and so on. A cultural anthropologist might look at the typical middleclass American and note, among other things, that he is characteristically trying to improve his position in life through personal achievements, to enjoy new experiences through travel and new modes of recreation, to conduct his affairs in an orderly and internally consistent manner, to be generous and helpful toward the needy, to join clubs and organizations that will keep him in close personal contact with others, and to persevere through all difficulties with the expectation that he will eventually overcome all obstacles as did the great personalities in his cultural heritage. The same cultural anthropologist looking at an Oriental or Middle East culture would probably note that the average middleclass person there would be characteristically trying to do somewhat different things in the belief that these activities would eventuate in happiness-success.

What was needed for our instrument was some usable system of classification for different telenomic trends that would provide a rubric for describing conceptually similar trends under a common abstraction. Murray's (1938) system of needs that combines drives and goals seemed especially appropriate for this purpose. Although it would have been possible to write telenomic trend statements directly from Murray's description of the properties of his needs, it seemed more economical to adapt wherever possible the statements presented in Edwards' Personal Preference Record (1957). Edwards' instrument was designed to measure the relative strength of different needs for an individual. He conducted considerable research to establish the homogeneity of the item statements selected to measure the strength of each need. It was relatively easy for us to adapt his preferential assertions so that they described telenomic trends. In cases where some of his statements could not be modified suitably for our purposes we wrote new statements in the form of telenomic trends. Items were selected from these only when three independent judges agreed that they represented the need which they were constructed to represent.

Format of the Telenomic Trends Test

For this test we adapted or constructed eight items for each of the following thirteen needs: affiliation, succorance, dominance, order, nurturance, achievement, deference, aggression, change, autonomy, endurance, exhibition, and intraception. The resulting 104 statements of telenomic trends were presented in the test format that appears on the pages immediately following:

TELE-T (3-61)

Name________________________________ Date____________________

Age____________Male_____Female_____

Grade__________School____

DIRECTIONS

Each person has some fairly clear ideas about the things that he ought to try to do in order to have a happy and successful life. Some persons' ideas of what they ought to try to do are true guides--they really do bring personal happiness and success. Other persons' ideas of what they ought to try to do turn out to be false guides to a good life--they bring only unhappiness and failure.

The authors of this test have made an intensive study of the life of one very happy-successful person and one very unhappy-unsuccessful person, both of about your age. They made a list of the things that each of them tries to do most of the time. Then they mixed all these things together into one large listing.

Please go through the following items and check each thing that you think the happy-successful person does most of the time and each thing that you think the unhappy-unsuccessful person does most of the time.

Make an X in the box of your choice.

Place an X in the box of your choice

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		1. To make as many friends as he can.
		2. To get his friends to feel sorry for him when he is sick
		3. To be one of the leaders in the groups and organizations to which he belongs.
		4. To have his work organized and planned before beginning it.
		5. To help other people he regards as less fortunate than he is.
		6. To do his very best in whatever he undertakes.
		7. To conform to custom and to avoid doing things that people he respects might consider unconventional.
		8. To tell other people what he thinks of them.
		9. To participate in new fads and fashions.
		10. To do things that other people regard as unconventional

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		11. To finish any task that he begins.
		12. To tell funny stories and jokes at parties.
		13. To predict how his friends will act in various situations
		14. To do things for his friends.
		15. To get his friends to sympathize with him and cheer him up when he is depressed.
		16. To supervise and to direct the actions of other people whenever he can.
		17. To have any written work that he does, precise, neat and well organized.
		18. To be generous with his friends
		19. To do things better than other people can.
		20. To praise someone he admires.
		21. To attack points of view that are contrary to his own.
		22. To meet new people.
		23. To be independent of others in deciding what he wants to do.

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		24. To stick at a task or problem even when it may seem as if he is not getting anywhere with it.
		25. To talk about his achievements.
		26. To judge people by why they do something, not by what they actually do.
		27. To do things with his friends rather than by himself.
		28. To get his friends to help him when he is in trouble.
		29. To tell other people how to do their jobs.
		30. To make a plan before starting in to do something difficult.
		31. To treat other people with kindness and sympathy.
		32. To reach all of the goals he sets for himself.
		33. To accept the leadership of people he admires.
		34. To get revenge when someone has insulted him.

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		35. To do new and different things.
		36. To say what he thinks about things.
		37. To work hard at anything he undertakes.
		38. To be the center of attention in a group.
		39. To study and analyze the behavior of others.
		40. To be loyal to his friends.
		41. To get his friends to do many small favors for him.
		42. To persuade and influence others to do what he wants them to do.
		43. To have his life so arranged that it runs smoothly and without much change in his plans.
		44. To sympathize with his friends when they are hurt or sick.
		45. To solve puzzles and problems that other people have difficulty with.
		46. To get suggestions from other people whose opinions he respects.

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		47. To blame others when things go wrong.
		48. To experiment and to try new things.
		49. To do things in his own way without regard to what others may think.
		50. To keep working at a puzzle or problem until it is solved.
		51. To ask questions which he knows no one will be able to answer.
		52. To understand how his friends feel about various problems. they have to face.
		53. To be with the crowd at a school activity.
		54. To get a friend to help him with a problem.
		55. To make the decisions when a group of people are together.
		56. To have something planned carefully before he starts.
		57. To help his friends when they have problems.

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		58. To be one of the best athletes, club members, or students in the class.
		59. To accept the advice of people he respects.
		60. To get back at someone who has hurt him.
		61. To have the latest thing in clothes, records, and other things.
		62. To do what he pleases in school at home, or with his friends.
		63. To finish something even though it may be difficult.
		64. To be the "life of the party".
		65. To figure out why people do the things they do.
		66. To have friends among different groups of people.
		67. To get his friends to do things for him when they are difficult.
		68. To direct the activities of a group of people.
		69. To have things planned so that there won't be many last-minute changes.
		70. To befriend someone who is troubled.

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		71. To be very successful where others may fail.
		72. To do the things that are expected of him by others whom he admires.
		73. To make fun of ideas that are different from his own.
		74. To go to new places.
		75. To do what he wants to do, rather than what others say he should.
		76. To work hard on anything he has agreed to do.
		77. To tell others about the unusual or startling things he has done.
		78. To guess what people will do in a particular situation.
		79. To stand up for his friends when they are criticized.
		80. To get a friend to listen to his troubles.
		81. To give orders to other people on a project.
		82. To do his work carefully and neatly.

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		83. To be kind and helpful to other people.
		84. To do the best he can in the things in which he is interested.
		85. To let admired persons know when he likes something they have said or done.
		86. To tell someone off when he thinks that that person has wronged him.
		87. To try new and different activities.
		88. To express his own opinions regardless of the ideas of others.
		89. To concentrate on finishing one task before starting the next.
		90. To have other people watch him do something that he does well.
		91. To understand how people feel about the things they say & do.
		92. To do things that will help his crowd.
		93. To talk with a friend when making a difficult decision.

TAKEN FROM THE LIFE OF THE HAPPY-SUCCESSFUL PERSON	TAKEN FROM THE LIFE OF THE UNHAPPY-UNSUCCESSFUL PERSON	THINGS THAT THIS PERSON TRIES TO DO MOST OF THE TIME
		94. To "run the show" in a particular activity.
		95. To keep his personal belongings neat and in good order.
		96. To share his belongings, like clothes, money, or sporting equipment, with someone who needs them.
		97. To succeed in whatever he sets out to do.
		98. To take suggestions from people he respects.
		99. To strike back when he has been harmed.
		100. To keep up-to-date in his ideas and activities.
		101. To do things in his own way, regardless of what people may think about him.
		102. To spend extra time on a project so that it will be finished when expected.
		103. To use language other people in a group don't usually use.
		104. To think about and try to understand the actions of his friends.

As may be seen, this is an indirect approach to the measurement of the prescription or "ought to" values. This test provides a general description of selected "ought to" values in terms of behavior trends inferred to be motivated by different needs. As previously noted, it is assumed that when the respondent identifies a given telenomic trend statement as taken from the life history of a happy-successful person, he believes that this type of behavior is consistent with and contributes to happiness and success in his culture. The forced-choice format (each statement must be checked for either happy-successful or unhappy-unsuccessful) was employed rather than a simple check list in order to motivate a more careful consideration by the respondents of each test statement.

Scoring of the Telenomic Trends Test

The scoring of this test is a relatively simple procedure as shown in Figure 5-1. As may be seen, the statements for the needs were alternated in groups of thirteen in such a way that there was a maximum of items separating a statement representing a given need and another statement representing the same need. This method of presentation provided a straightforward scoring method. The scorer simply encircles the number of the item in the upper part of the sheet if the respondent marked it as being taken from the life of a happy-successful person and in the lower bracket if otherwise marked. The scoring of the respondent's happy-successful X's makes the scoring of the unhappy-unsuccessful X's a

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Insert Figure 5-1 about here

Figure 5-1 Score sheet for the Telenomic Trends instrument

TELENOMIC TREND

Name______________________________Sex_______Grade_____School______________

HAPPY-SUCCESSFUL	1	2	3	4	5	6	7	8	9	10	11	12	13
	14	15	16	17	18	19	20	21	22	23	24	25	26
	27	28	29	30	31	32	33	34	35	36	37	38	39
	40	41	42	43	44	45	46	47	48	49	50	51	52
	53	54	55	56	57	58	59	60	61	62	63	64	65
	66	67	68	69	70	71	72	73	74	75	76	77	78
	79	80	31	82	83	84	85	86	87	88	89	90	91
	92	93	94	95	96	97	98	99	100	101	102	103	104
TOTALS													
	Aff	Suc	Dom	Ord	Nur	Ach	Def	Agg	Cha	Aut	End	Exh	Int
UNHAPPY-UN-SUCCESSFUL	1	2	3	4	5	6	7	8	9	10	11	12	13
	14	15	16	17	18	19	20	21	22	23	24	25	26
	27	28	29	30	31	32	33	34	35	36	37	38	39
	40	41	42	43	44	45	46	47	48	49	50	51	52
	53	54	55	56	57	58	59	69	61	62	63	64	65
	66	67	68	69	70	71	72	73	74	75	76	77	78
	79	80	81	82	83	84	85	86	87	88	89	90	91
	92	93	94	95	96	97	98	99	100	101	102	103	104
TOTALS													

KEY:

Aff--Affiliation
Suc--Succorance
Dom--Dominance
Ord--Order
Nur--Nurturance
Ach--Achievement
Def--Deference
Agg--Aggression
Cha--Change
Aut--Autonomy
End--Endurance
Exh--Exhibition
Int--Intraception

redundant procedure because the score of one can be obtained by subtracting the score of the other from eight. However, the double category scoring is recommended as a convenient check on accuracy. The two scores (happy-successful and unhappy-unsuccessful) will always sum to eight unless there are omissions or errors in scoring. The happy-successful score for each of the needs is obtained by counting the number of encircled numbers in the vertical column of that need on the scoring sheet. These scores provide a profile over the thirteen needs of what classes of behavior the respondent believes an individual of his sex and approximate age ought to exhibit in order to enjoy a happy-successful life. It also shows what behaviors the respondent believes related to unhappiness and failure.

Test-Retest Reliability Estimates of the Variables Measured by the Telenomic Trends Test

The Telenomic Trends Test was administered to 364 ninth and twelfth-grade boys and girls on two occasions separated by approximately four to five weeks in order to obtain data for reliability estimates for each of the thirteen need categories. The intercorrelations between these two sets of scores for each of the needs are presented in Table 5-1. The reliability estimates for the four age-sex groups are of about the magnitude one would expect for a series of eight-item tests presented in a forced-choice format of two alternatives. The obtained correlations range from a low of .10 to a high of .71 and have a median value of about .53.

Insert Table 5-1 about here

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
Affiliation	.53	.16	.41	.32
Succorance	.52	.34	.49	.54
Dominance	.65	.52	.62	.62
Order	.56	.52	.26	.29
Nurturance	.63	.36	.57	.53
Achievement	.71	.62	.56	.44
Deference	.36	.34	.34	.55
Aggression	.57	.22	.32	.46
Change	.54	.48	.65	.63
Autonomy	.55	.58	.44	.48
Endurance	.52	.10	.27	.13
Exhibition	.69	.67	.57	.67
Intraception	.65	.54	.67	.60

Table 5-1. Test-retest reliability estimates for the thirteen variables measured by the Telenomic Trends Test. These correlations are based on data obtained on two occasions approximately four or five weeks apart. The respondents were drawn from two large suburban school systems in central Ohio.

Some Validity Indicators for the Variables Measured by the Telenomic Trends Test

Data from five different sources were obtained using the Telenomic Trends instrument. The respondents consisted of ninth and twelfth-grade pupils attending two public school systems in central Ohio, ninth and twelfth-grade pupils attending Catholic parochial schools in central New York, ninth and twelfth-grade Chinese pupils attending public schools in Formosa, male delinquents (comparable in age to ninth-grade pupils) in a diagnostic center in central Ohio, and female delinquents (comparable in age to ninth-grade pupils) newly admitted to a correctional institution in central Ohio. The means, standard deviations, and numbers of cases for the several age-sex groups in each of these samples are presented in Appendix B.

As may be seen in Table 5-2, there were some substantial differences among the thirteen different need-categories associated with a happy-successful life. It was encouraging to find that the rankings of the scores for the needs were highly stable across the four age-sex groups (ninth and twelfth-grade boys and girls). An inspection of these means provides a picture of happiness and success that is consistent with cultural anthropological appraisals of the major values of middle-class Americans. There is a strong emphasis on striving, achievement, order and progressive change. There is an equally strong emphasis on harmonious social relations: affiliation, nurturance, deference, and

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Insert Table 5-2 about here

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
Affiliation	M=7.32	7.66	7.34	7.69
	SD= .93	.78	1.11	.61
Succorance	2.44	2.30	2.53	2.37
	1.25	1.49	1.12	1.12
Dominance	2.26	1.89	2.82	1.98
	1.47	1.34	1.70	1.34
Order	7.37	7.45	7.30	7.41
	.98	.71	.93	.65
Nurturance	7.13	7.28	7.09	7.51
	1.01	.88	.95	.52
Achievement	6.64	6.41	6.85	6.75
	1.26	1.43	1.26	1.15
Deference	6.88	7.01	6.90	7.19
	.99	1.12	1.13	.90
Aggression	.74	.43	.64	.42
	1.18	.80	1.26	.62
Change	7.12	7.33	7.00	7.19
	.85	.81	1.03	.90
Autonomy	2.71	2.44	2.41	2.30
	1.63	1.63	1.61	1.53
Endurance	7.70	7.81	7.64	7.96
	.68	.71	.89	.18
Exhibition	2.16	1.74	2.28	1.73
	1.37	1.47	1.74	1.30
Intraception	5.25	5.51	5.72	6.05
	1.48	1.71	1.89	1.34

Table 5-2. Means and standard deviations for each of the need satisfactions attributed to happy-successful living. There is a maximum score of eight for each need. These data are based on the responses of 364 ninth and twelfth-grade pupils attending two large suburban schools in central Ohio.

intraception. Finally there is a group of needs strongly associated with little happiness-success (and much unhappiness and failure by the design of this instrument): dominance and aggression, autonomy (independence) and succorance (always seeking aid from others), and exhibition.

For purposes of the present discussion the thirteen needs have been divided into three crude clusters: A-Sustained Achievement-Progress Cluster (endurance, order, achievement, and change); B-Favorable Social-Relations Cluster (affiliation, nurturance, deference, and intraception); and C-Unfavorable Social-Relations Cluster (aggression, dominance, succorance, autonomy, and exhibition). All of the needs in Cluster C had low mean scores for being related to happiness-success in our large sample of middleclass adolescents. The assignment of needs to Clusters A and B was made on the basis of a priori judgments that A related to individual striving and B to interpersonal relationships. Some support for this allocation of needs is provided by the data presented in Table 5-3. The needs included in Clusters A and B are positively intercorrelated, without exception, in two different samples of adolescent boys and girls. The needs in Clusters A and B are largely negatively correlated with the needs in Cluster C (64 negative correlations out of a total of 80) and the needs in Cluster C are positively intercorrelated without exception. With these three clusters as a frame of reference let us look at some of the differences among groups.

Insert Table 5-3 about here

First the responses of our sample of 50 male delinquents are

		A				B				C				
		Endurance	Order	Achievement	Change	Affiliation	Nurturance	Deference	Intraception	Aggression	Dominance	Succorance	Autonomy	Exhibition
A: Sustained Achievement-Progress Cluster	Endurance		.29 .74	.08 .52	.21 .61	.52 .67	.39 .60	.36 .61	.14 .33	-.52 -.68	-.41 -.39	-.26 -.25	-.20 -.29	-.38 -.25
	Order			.16 .60	.16 .61	.31 .55	.19 .48	.24 .53	.09 .38	-.23 -.53	-.16 -.20	-.18 -.17	.00 -.24	-.17 -.17
	Achievement				.33 .58	.25 .50	.12 .42	.13 .40	.15 .20	-.03 -.30	.26 .08	.12 -.07	.11 -.04	.35 .19
	Change					.41 .70	.05 .54	.22 .52	.06 .34	-.15 -.55	.11 -.14	.02 -.05	-.01 -.16	.19 .01
B: Favorable Social-Relations Cluster	Affiliation						.33 .62	.31 .65	.10 .32	-.28 -.57	-.20 -.28	-.14 -.11	-.10 -.18	-.07 -.12
	Nurturance							.20 .58	.15 .28	-.30 -.60	-.22 -.36	-.15 -.07	.03 -.34	-.26 -.21
	Deference								.21 .38	-.22 -.51	-.20 -.37	.02 -.01	-.15 -.24	-.15 -.20
	Intraception									-.14 -.26	.02 -.01	.00 -.06	.07 -.07	-.03 -.09

		A				B				C				
		Endurance	Order	Achievement	Change	Affiliation	Nurturance	Deference	Intraception	Aggression	Dominance	Succorance	Autonomy	Exhibition
C: Unfavorable Social-Relations Cluster	Aggression										.38 .47	.24 .21	.23 .48	.32 .36
	Dominance											.25 .22	.16 .43	.47 .61
	Succorance												.18 .26	.35 .39
	Autonomy													.13 .35
	Exhibition													

Table 5-3. Intercorrelations among the needs defining happy-successful living. The needs have been divided into three crude clusters for purposes of the present discussion. The first correlation (top) in each cell is based on the responses of 364 ninth and twelfth grade pupils attending two large suburban school systems in central Ohio. The second correlation entered in each cell is based on the responses of 188 ninth and twelfth grade pupils attending school in a relatively small urban community in central Ohio.

compared with a sample of 75 nondelinquent boys of comparable age and roughly comparable socioeconomic background (a sample of central Ohio ninth-grade pupils). The delinquent boys got statistically significant higher scores on the following needs in the Unfavorable Social-Relations Cluster: aggression ($p < .001$), dominance ($p < .001$), exhibition ($p < .001$), and succorance ($p < .001$). The delinquents were also higher on autonomy but the difference was not significant.

The nondelinquent boys got significantly higher scores on the needs in the Favorable Social-Relations Cluster: affiliation ($p < .01$), nurturance ($p < .01$), and deference ($p < .05$). There was no significant difference between delinquents and nondelinquents on intraception.

On the needs in the Sustained Achievement-Progress Cluster the nondelinquents were significantly higher on endurance ($p < .001$), order ($p < .01$), and change ($p < .05$). There was no significant difference between the two groups on achievement.

The differences between our sample of 50 delinquent girls and a sample of 106 nondelinquent girls (a sample of central Ohio ninth-grade pupils) of comparable age and socioeconomic background are very similar. On the needs in the Unfavorable Social-Relations Cluster the delinquent girls were significantly higher on the following: aggression ($p < .001$), dominance ($p < .001$), succorance ($p < .001$), autonomy ($p < .05$), and exhibition ($p < .001$).

The nondelinquent girls were significantly higher on the following needs in the Favorable Social-Relations Cluster: affiliation ($p < .001$), nurturance ($p < .001$), and deference ($p < .001$). Again, as for the boys, there was no significant difference between delinquents and nondelinquents on intraception.

On the needs in the Sustained Achievement-Progress Cluster the nondelinquents were significantly higher on the following: endurance ($p < .001$), and order ($p < .001$). Although the nondelinquents were also higher on achievement and change, the differences were not statistically significant. These findings are interpreted as providing some support for the validity of the Telenomic Trends Test.

Chapter 6

THE PERSONAL VEMS TEST

In the Judaic-Christian culture much behavior is governed by adherence or subscription to certain social, ethical and moral values. The way we perceive others and are perceived by them reflects such virtues as honesty, truthfulness, and kindness. Such rubrics have been emphasized by workers in the field of character education. The classic studies of Hartshorne and May (1928) represent some early attempts to obtain data about pupil behavior in situations where they may or may not display honesty. Attempts have been made to devise scales which measure a number of social, ethical,and moral values. The term VEMS stands for values: ethical, moral and social. Three scales have been devised to measure such values. These scales are designed to elicit verbal responses to situations in which the respondent is required to make a judgment as to the kind of action that ought to be taken. Although numerous studies on attitudes have shown that there may be low correlation coefficients between verbally expressed attitudes and actual behavior in a specific situation, it seemed to us that the measurement of verbally expressed values was a very important dimension in its own right.

The first test entitled the Personal VEMS is an attempt to obtain verbal responses from a respondent as to what action he ought to take when confronted with certain problem situations. Each decision implies the selection of one value over a second value. In some situations the respondent is asked to supply the name of his best friend as a participant in the problem situation. This was done in an effort to encourage the respondent to become ego-involved in the situation.

The seven values selected for measurement and their definitions are as follows:

Loyalty: sticking with a friend, never embarrassing or offending him, going along with his wishes as much as possible, definding him and his ideas as much as possible.

Honesty: actions or intentions directed toward fair dealing so that each individual acquires or retains whatever is properly his; e.g., returning goods to proper owner that may have come into one's possession by error.

Truthfulness: verbalizations of reality by the individual without known distortion.

Kindness: being nurturant (helpful or protective) toward another perceived as being in need of succorance (aid, comfort, sympathy, or understanding). Person is in respondent's physical presence when the need for succorance is perceived.

Generosity: giving some of one's worldly goods, praise, or approval to another without regard for personal sacrifice or without expectation or hope that recipient will ever become aware of the generous action.

Conformity: going along with or acquiescing to the concensus of a group, accepting their opinions, attitudes, and decisions even though in opposition to one's own.

Impunitiveness: being impunitive or "blind" to conflicts and hostilities, ignoring issues, avoiding the taking of sides, changing the subject when conflicts arise, offering compromise interpretations or solutions, generally "smoothing things over," avoiding commitments, and favoring tactfulness whenever possible.

Format of the Personal VEMS Test

This test presents the respondent with a series of problem situations that might occur in the life of a high school student, and in which the respondent has to choose between two alternatives, representing different values, in order to resolve the problems. Each alternative represents one of the seven values defined previously. The student thus makes a choice between two responses representing conflicting values. His choice is to be made in terms of what he thinks he *ought to do*. Upon completion of the scale, the respondent has had an opportunity to select any one of the seven value alternatives seven times, and each value has been paired with every other value being measured. The result provides a kind of "profile," indicating in a general way, a hierarchy of values. Given seven opportunities to select a particular value alternative, how many times did the student actually select it? Which value alternative did he select next most often, etc.?

The *Personal VEMS* test consists of 21 problem situations, each situation having 2 alternative resolutions. There are separate forms for male and female. Since the forms were constructed to be comparable, only the male form will be discussed. The first situation and accompanying instructions for the male form are as follows:

> "Almost everyone has a best friend to whom he can go for aid, advice and comfort when he is discouraged or in trouble of some kind. We would like you to think about all of the boys you know and select the one whom you consider to be your best friend. Write his name on the line below:
>
> My best friend is ______________________________
>
> Your best friend ____________________ and you are at a school party with a group of your classmates. At eleven o'clock ____________________ says to you, 'Let's go home. I promised my folks I would start home by eleven.' You want to stay, and your parents have said that you could stay until the end of the party. Your other classmates encourage you to stay and let your friend go home by himself. One of them says, 'Aw come on and stay. Everyone else is. We're just starting to have fun.'
>
> WHAT DO YOU THINK YOU OUGHT TO DO?
>
> _____A. Leave the party when your best friend does.
>
> _____B. Do as the rest of your classmates want you to do and let your best friend go home alone."

The general directions to the male respondent taking the Personal VEMS test were as follows:

> "In the remaining pages of this questionnaire we are going to present problem situations in which we want you to imagine that you are involved. You will be asked to decide in each problem situation how you think you ought to behave - what you believe you ought to say or do.

"Now we are going to ask you to do one other thing. When you read a problem situation you may find a blank space after the words 'best friend.' Whenever you come across such a blank space, write the first name of your best friend in this blank space before deciding what you think you ought to do about the problem that is described. Turn the page to the first problem and begin. Remember to write the first name of your best friend in the blank space and to put an "X" on the short line to the left of the statement that best describes what you think you ought to do in each situation."

The male and female forms of this instrument appear on the following 46 pages:

VEMS

M-FORM

NAME____DATE______________________

GRADE______________________SCHOOL______________________________________

Almost everyone has a best friend to whom he can go for aid, advice and comfort when he is discouraged or in trouble of some kind. We would like you to think about all of the boys you know and select the one whom you consider to be your best friend. Write his name on the line below:

My best friend is____

In the remaining pages of this questionnaire we are going to present problem situations in which we want you to imagine that you are involved. You will be asked to decide in each problem situation how you think you ought to behave - what you believe you ought to say or do.

Now we are going to ask you to do one other thing. When you read a problem situation you may find a blank space after the words "best friend." Whenever you come across such a blank space, write the first name of your best friend in this blank space before deciding what you think you ought to do about the problem that is described. Turn the page to the first problem and begin. Remember to write the first name of your best friend in the blank spaces and to put an "X" on the short line to the left of the statement that best describes what you think you ought to do in each situation.

*1. Your best friend________________and you are at a school party with a group of your classmates. At eleven o'clock
* ________________says to you, "Let's go home. I promised my folks I would start home by eleven." You want to stay, and your parents have said that you could stay until the end of the party. Your other classmates encourage you to stay and let your friend go home by himself. One of them says, "Aw come on and stay! Everyone else is. We're just starting to have fun."

WHAT DO YOU THINK YOU OUGHT TO DO?

_____ A. Leave the party when your best friend does.

_____ B. Do as the rest of your classmates want you to do and let your best friend go home alone.

2. You are just leaving the gym with Al, one of the members of the class baseball team. You just lost a game to a class team from a nearby school. The loss was largely due to some very poor fielding by Al. He is feeling very depressed and seeks reassurance and comfort from you by saying, "I guess we were off our game today. Everyone played sloppy ball."

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "All of us could have played better, I guess; but you were having a terrible time. What do you think was the trouble with your fielding?"

____ B. "We sure did! You certainly got some tough ones. I'm glad I didn't have to try to field some of those scorchers!"

3. One of your classmates has been ill in the hospital for a long time. Your class has voted to give him some fruit, candy, and books. You and your classmates have been asked to give as much as you wish to the gift fund. The contributions are to be placed in plain envelopes so no one will know how much you contribute. You have been considering giving a dollar to the fund. Upon talking

* to your best friend________________and two other classmates you find that they are planning to give 50 cents. They suggest that you give the same amount.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Give a dollar as you originally planned.

____ B. Give 50 cents like the rest of your friends.

4. You are with a group of your classmates when they start
* to talk about your best friend______________. One of
* them says, "_______________thinks he is better than
anyone else. He's getting to think he's so great that I
can hardly stand him." The others join in by saying
unkind things about your friend.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Avoid trouble by saying nothing.

____ B. Say, "I think it's very unfair of you to say these things when he isn't here to defend himself. He's just as good as the rest of us."

5. You have been collecting donations from local business men to help pay for your Class Yearbook. You have collected $64 and several of the merchants have stated that they prefer that no one know how much they gave. You also happen to know that one of your classmates wants desperately to buy a book of tickets for the high school games, but cannot do so because his family is poor and need every penny they can get for necessities. The thought crosses your mind that you could buy him a book with $2 of the money you have collected and no one will ever know that you have used some of the money you have collected.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Turn in all of the money you have collected.

____ B. Buy a book of tickets for your classmate and give them to him because he couldn't go to the games otherwise.

6. You and your classmate played a trumpet duet for the school assembly. There was much applause. Feeling very good about his performance, your classmate says to a group of people you are standing with, "I guess I played it just about perfectly, didn't I?" You know that he slurred a number of high notes and that his timing was faulty in a number of instances.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Be generous and say to the person next to you, "He certainly was terrific today."

____ B. Say, "It was a good performance but not perfect. You'd better do some practicing on those high notes."

*7. Your best friend_______________and some other classmates are planning to go to a football game to be held in a nearby community. You know that your parents would not approve of your going with them. Your friends urge you to come along.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Go along and say nothing to your parents until you return.

____ B. Make some excuse for not going, and leave the group.

*8. Your best friend_______________has been quarreling with a classmate over a long period of time. They have
* become bitter enemies. One day you and_______________ are leaving the school building just in time to see the disliked classmate slip on the steps. He gets up and says, "Would you fellows help me pick up my papers?" His papers are starting to blow all over the schoolyard. Your friend ignores him and starts walking away.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Help him pick up his papers.

____ B. Ignore his request just as your best friend has done.

9. A classmate has played a practical joke on you by taking all the pencils, rulers, erasers, and pens from the teacher's desk and placing them in your desk. The teacher soon notices her loss, and says, "This isn't funny! Who took all the materials off my desk?" No one replies. At the end of the period everyone leaves the room to go to lunch. You brought your lunch that day so you settle back to eat it. As you open your desk you find to your great surprise that all of the teacher's things are there.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Say nothing and quickly remove the teacher's materials from your desk.

____ B. Give everything back to the teacher when she returns.

*10. You notice that your best friend______________is frequently looking at the answers on your paper during an examination. The teacher also notices and accuses him of cheating. He refuses to say anything. The teacher turns to you and says, "He was copying from your paper, wasn't he?"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "I'm sorry, but it did look like he was copying some of the answers from my paper."

____ B. "I think you must be mistaken. I'm sure he wouldn't cheat."

*11. You are an onlooker while your best friend________________ is having a hot argument with another classmate about the last school election. The classmate is losing the argument because he doesn't know the facts as well as your best friend. He is getting uneasy and turns to you with the question, "Which one of us do you think is right?"

WHAT DO YOU THINK YOU OUGHT TO SAY?

_____ A. "I think you have some good points in your argument."

_____ B. "I don't see any point in going on with the argument. Neither of you will probably ever convince the other."

12. Your mother has asked you to pick up some groceries for her. She gives you $10 and says, "This should be more than enough. Bring back the change." You go to the store, buy the groceries, and get back $2.58 in change. On your way home you see the display put on by UNICEF in their drive for funds for starving children. The picture of one of the children appeals to you especially. The thought crosses your mind of taking 25 cents of your mother's money and putting it in the donation box, even though you know your mother wants all of the money.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Go on home with the groceries and all of the money.

____ B. Take the quarter and put it in the box.

*13. You, your best friend________________, and three other classmates have played a practical joke on your science teacher. You replaced the salt in one of his beakers with sugar so that his demonstration failed. He discovers what has happened and suspects that the five of you have played the trick. Angrily he asks if any of you had anything to do with it. All of the others deny it.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Do as the others have done and deny that you know anything about it.

____ B. Confess that you were involved, but it was only meant as a harmless joke.

14. Your school basketball squad just played a game which, due to an unusually good job on your part, they won by a narrow margin. After the game, you, the members of the squad, and several other classmates are talking it over. Joe, one of your teammates, who is the weakest member of the team, looks anxious and seeks your reassurance about his part in the game. As he leaves the group he says, "We did all right tonight, didn't we!"

WHAT DO YOU THINK YOU OUGHT TO DO?

_____ A. Say, "Yes, we did, and I certainly think your playing helped swing it in our favor."

_____ B. Wait until he has gone and say, "It was a terrific game. Joe did very well. In fact, all of you were real sharp tonight, or we couldn't have won."

15. A classmate has saved his money to buy a new sport coat. He buys one that is loud in color and poorly cut. He is very proud of the new coat and says, "Isn't this something!"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "I don't like it very well, but I'm glad you do. Different people like different things."

____ B. "You certainly saved your money for a long time to buy that new coat, didn't you!"

*16. You, your best friend________________, and a couple of your
other friends have been buying school supplies in the
local bookstore. You get your change from the clerk for
a $5 bill and don't notice until all of you get outside
the store that the clerk has made a mistake and given you
an extra dollar in change. You call the error to the
* attention of your friends. Your best friend________________
says, "You lucky dog!" One of your other friends says,
"Now you can treat us to an ice cream sundae!"

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Do what your friends suggest and buy them sundaes.

____ B. Take the extra money back to the clerk.

17. Your class is conducting a campaign to help some children in your town whose homes were wiped out in a flood. You

* tell your best friend________________, that you are planning to contribute the $5 you have been saving to go with him to hear a nationally known band and singer. He says, "Don't be foolish. No one will know whether you contribute or not and I have been planning on this for weeks. Please keep your money and go with me."

WHAT DO YOU THINK YOU OUGHT TO DO?

_____ A. Go ahead and put the $5 in the contribution box.

_____ B. Keep the money and go to the performance with your best friend.

18. A classmate is obviously bothered because his steady girl friend went to the movies with another fellow the night before. You are present in a group of boys who are razzing the boy with remarks like, "You've lost her now for sure!" "Easy come, easy go!" "This is the end of the line for you, old pal!" The boy is getting very disturbed and says, "I can get her back again if I want to!"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "Sure you can! They're making a lot of fuss about nothing."

____ B. "Forget her! You can't win all of the time! You've had it!"

19. The teacher has returned a set of examination papers to the class and is discussing the answers. She announces that after the discussion she is going to collect the papers and record the marks. You notice that two questions on your paper have been marked as correct when they are incorrect.

WHAT DO YOU THINK YOU OUGHT TO DO?

_____ A. Check the two incorrect answers and lower your score at the top of your paper.

_____ B. Tell your teacher that some errors were made in correcting your paper.

*20. You and your best friend________________are discussing your history teacher. Your best friend doesn't like this teacher and says, "That guy is just plain ignorant. He doesn't know anything, not even history!"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "You shouldn't be so hard on him. He really tries hard."

____ B. "Do you want to study with me for the test tomorrow?"

21. You have just taken an important true-false examination in English. Your teacher has asked you to exchange papers so that you can grade each other's papers as she reads the answers aloud. You exchange papers with your

* best friend_______________who is seated near you. He slips you a note which reads, "Please change a few of my answers when they are incorrect. I have to get a passing mark on this test!"

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Help your friend so that he will get a passing mark on the test.

____ B. Mark his paper in thesame way you would grade the paper of any other classmate.

VEMS

F-FORM

NAME______________________________________DATE_____________________

GRADE_________________SCHOOL______________________________________

Almost everyone has a best friend to whom she can go for aid, advice, and comfort when discouraged or in trouble of some kind. We would like you to think about all the girls you know and select the one whom you consider to be your best friend. Write her name on the line below:

My best friend is____

In the remaining pages of this questionnaire we are going to present problem situations in which we want you to imagine that you are involved. You will be asked to decide in each problem situation how you think you ought to behave - what you believe you ought to say or do.

Now we are going to ask you to do one other thing. When you read a problem situation you may find a blank space after the words "best friend." Whenever you come across such a blank space, write the first name of your best friend in this blank space before deciding what you think you ought to do about the problem that is described. Turn the page to the first problem and begin. Remember to write the first name of your best friend in the blank spaces and to put an "X" on the short line to the left of the statement that best describes what you think you ought to do in each situation.

*1. Your best friend____________and you are at a school party with a group of your classmates. At eleven o'clock

* ____________says to you, "Let's go home. I promised my folkd I would start home by eleven." You want to stay, and your parents have said that you could stay until the end of the party. Your other classmates encourage you to stay and let your friend go home by herself. One of them says, "Aw come on and stay! Everyone else is. We're just starting to have fun."

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Leave the party when your best friend does.

____ B. Do as the rest of your classmates want you to do and let your best friend go home alone.

2. You are just leaving the gym with Jane, one of the members of your class basketball team. You just lost a game to a class from a nearby school. The loss was largely due to some very poor ball handling by Jane. She is feeling very depressed and seeks reassurance and comfort from you by saying, "I guess we were off our game today. Everyone played poorly."

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "All of us could have played better, I guess; but you were having a terrible time. What do you think was the trouble with your ball handling today?"

____ B. "We sure did! You certainly got some tough breaks. I'm glad I didn't have to take some of the poor passes you got."

3. One of your classmates has been ill in the hospital for several weeks. Your class has voted to give her a basket of fruit and some books. You and your classmates have been asked to give as much as you wish to the gift fund. The contributions are to be placed in plain envelopes so no one will know how much you contribute. You have been considering giving a dollar to
* the fund. Upon talking to your best friend________________ and two other classmates you find that they are planning to give 50 cents. They suggest that you give the same amount.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Give a dollar as you originally planned.

____ B. Give 50 cents like the rest of your friends.

4. You are with a group of your classmates when they start to
* talk about your best friend________________. One of them
* says, "____________thinks that she is better than anyone else. She's getting to be such a snob that I can hardly stand her." The others join in by saying unkind things about your friend.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Avoid trouble by saying nothing.

____ B. Say, "I think it's very unfair of you to say these things when she isn't here to defend herself. She's just as good as the rest of us."

5. You have been collecting donations from local business men to help pay for your Class Yearbook. You have collected $64 and several of the merchants have stated that they prefer that no one know how much they gave. You also happen to know that one of your classmates wants desperately to buy a book of tickets for the high school games, but cannot do so because her family is poor and need every penny they can get for necessities. The thought crosses your mind that you could buy her a book with $2 of the money you have collected and no one would ever know that you have used some of the money you have collected.

WHAT DO YOU THINK YOU OUGHT TO DO?

_____ A. Turn in all of the money you have collected.

_____ B. Buy a book of tickets for your classmate and give them to her because she couldn't go to the games otherwise.

6. You and your classmates play a clarinet duet for the school assembly. There was much applause. Feeling rather pleased with her performance, your classmate says to a group of people you are standing with, "I guess I played it just about perfectly, didn't I?" You know that she squeeked a little on some of the high notes and that her timing was faulty in a number of instances.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Be generous and say to the person next to you, "She certainly was terrific today."

____ B. Say, "It was a good performance but not perfect. You'd better do some practicing on those high notes!"

*7. Your best friend____________and some other classmates are planning to go to a football game to be held in a nearby community. You know that your parents would not approve of your going with them. Your friends urge you to come along.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Go along and say nothing to your parents until you return.

____ B. Make some excuse for not going, and leave the group.

*8. Your best friend_______________has been quarreling with a classmate over a long period of time. They have

* become bitter enemies. One day you and_______________ are leaving the school building just in time to see the disliked classmate slip on the steps. She gets up and says, "Would you girls help me pick up my papers?" Her papers are starting to blow all over the schoolyard. Your friend ignores her and starts walking away.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Help her pick up her papers.

____ B. Ignore her request just as your best friend has done.

9. A classmate has played a practical joke on you by taking all the pencils, rulers, erasers, and pens from the teacher's desk and placing them in your desk. The teacher soon notices her loss and says, "This isn't funny! Who took all the materials off my desk?" No one replies. At the end of the period everyone leaves the room to go to lunch. You brought your lunch that day and so you settle back to eat it. As you open your desk you find to your great surprise that all of the teacher's things are there.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Say nothing and quickly remove the teacher's materials from your desk.

____ B. Take everything back to the teacher when she returns.

*10. You notice that your best friend______________is frequently looking at the answers on your paper during an examination. The teacher also notices and accuses her of cheating. She refuses to say anything. The teacher turns to you and says, "She was copying from your paper, wasn't she?"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "I'm sorry, but it did look like she was copying some of the answers from my paper."

____ B. "I think you must be mistaken. I'm sure she wouldn't cheat."

*11. You are an onlooker while your best friend_______________ is having a hot argument with another classmate about the last school election. The classmate is losing the argument because she doesn't know the facts as well as your best friend. She is getting uneasy and turns to you with the question, "Which one of us do you think is right?"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "I think you have some good points in your argument."

____ B. "I don't see any point in going on with the argument. Neither of you will probably ever convince the other."

12. Your mother has asked you to pick up some groceries for her. She gives you $10 and says, "This should be more than enough. Bring back the change." You go to the store, buy the groceries, and get back $2.58 in change. On your way home you see the display put on by UNICEF in their drive for funds for starving children. The picture of one of the children appeals to you especially. The thought crosses your mind of taking 25 cents of your mother's money and putting it in the donation box, even though you know that your mother wants all of the money.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Go on home with the groceries and all of the money.

____ B. Take the quarter and put it in the box.

*13. You, your best friend_______________, and three other classmates have played a practical joke on your science teacher. You replaced the salt in one of her beakers with sugar so that her demonstration failed. She discovers what has happened and suspects that the five of you have played the trick. Angrily she asks if any of you had anything to do with it. All of the others deny it.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Do as the others have done and deny that you know anything about it.

____ B. Confess that you were involved, but it was only meant as a harmless joke.

14. Your school debating team just had a debate which, due to an unusually good job on your part, they won by a narrow margin. After the debate you, the members of the debating team, and several other classmates are talking it over. Sue, who is the weakest member of theteam, looks anxious and seeks your reassurance about her part in the debate. As she leaves the group she says, "We did all right tonight, didn't we!"

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Say, "Yes, you did, and I certainly think your arguments helped swing it in our favor."

____ B. Wait until she has gone and say, "It was a terrific debate. Sue did very well. In fact, all of you were real sharp tonight or we couldn't have won."

15. A classmate has saved her money to buy a new dress. She buys one that is loud in color and poorly cut. She is very proud of the new dress and says, "Isn't it beautiful!"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "I don't like it very well, but I'm glad you do. Different people like different things."

____ B. "You certainly saved your money for a long time to buy that new dress, didn't you!"

*16. You, your best friend_______________, and a couple of your other friends have been buying school supplies in the local bookstore. You get your change from the clerk for a $5 bill and don't notice until all of you get outside the store that the clerk has made a mistake and given you an extra dollar in change. You call the error to the attention

* of your friends. Your best friend_________________ says, "Aren't you lucky!" One of your other friends says, "Now you can treat us to an ice cream sundae!"

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Do what your friends suggest and buy them sundaes.
____ B. Take the extra money back to the clerk.

17. Your class is conducting a campaign to raise money to help some children in your town whose homes were wiped out in a

* flood. You tell your best friend,__________________
that you are going to contribute the five dollars that you have been saving to go with her to hear a nationally known band and singer. She says, "Don't be foolish. No one will know whether you contribute or not and I have been planning on this for weeks. Please keep your money and go with me."

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Go ahead and put the five dollars in the contribution box.

____ B. Keep the money and go to the performance with your best friend.

18. A classmate is obviously bothered because her steady boyfriend took another girl to the movies the night before. You are present in a group of girls who are razzing this girl with remarks like, "You've lost him now for sure!" "He's fair game for all of us now!" "This is the end of the line for you!" The girl is getting very disturbed and says, "I can get him back if I want to!"

WHAT DO YOU THINK YOU OUGHT TO SAY?

_____ A. "Sure you can! They're making a lot of fuss about nothing."

_____ B. "Forget him! You can't win all of the time. You've had it!"

19. The teacher has returned a set of examination papers to the class and is discussing the answers. She announces that after the discussion she is going to collect the papers and record the marks. You notice that two questions on your paper have been marked as correct when they are incorrect.

WHAT DO YOU THINK YOU OUGHT TO DO?

____ A. Check the two incorrect answers and lower your score at the top of your paper.

____ B. Tell your teacher that some errors were made in correcting your paper.

*20. You and your best friend__________________are discussing your history teacher. Your best friend doesn't like this teacher and says, "She is just plain ignorant. She doesn't know anything, not even her history!"

WHAT DO YOU THINK YOU OUGHT TO SAY?

____ A. "You shouldn't be so hard on her. She really tries hard."

____ B. "Do you want to study with me for the test tomorrow?"

21. You have just taken an important true-false examination in English. Your teacher has asked you to exchange papers so that you can grade each other's papers as she reads the answers aloud. You exchange papers with your best friend

* ____________________who is seated near you. She slips you a note which reads, "Please change a few of my answers when they are incorrect. I have to get a passing mark on this test!"

WHAT DO YOU THINK YOU OUGHT TO DO?

_____ A. Help your friend so that she will get a passing mark on the test.

_____ B. Mark her paper in the same way you would grade the paper of any other classmate.

Scoring of the Personal VEMS Test

Initially the respondent was asked to mark his choice on the test booklet, but in the pursuit of economy and efficiency, an answer sheet was developed on which the respondent recorded his answer by a check mark opposite the number of the item in the appropriate column (A or B). See Figure 6-1.

Insert Figure 6-1 about here

The answer sheets were scored with a cutout stencil. Figure 6-2 shows the cutout key that was used for the value Loyalty, and lists the keying for the other six values.

Insert Figure 6-2 about here

The person doing the scoring merely totals the number of responses given by the respondent for each value and records it in the appropriate space on the chart in the lower right hand corner of the ANSWER SHEET (Figure 6-1). The scores can range from 0 to 6 for each variable.

Try-Outs to Refine the Personal VEMS Test

The 21 problem situations and alternative responses were written to represent the various value variables. Arrangements were made with a local social agency to try out the scales on an individual basis. The primary concern at this point was in obtaining test items that would be understandable to academically average or below average ninth grade pupils. As a result of these interviews some changes were made in the

PERSONAL VEMS

Please check A or B fór each of the following according to what you think Bob or Sue ought to do:

DO NOT WRITE IN TEST BOOKLET

NAME______________________________

SEX__________

GRADE__________

SCHOOL______________________________

DATE______________________________

	A	B
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		
18		
19		
20		
21		

Figure 6-1

L	H	T	K	G	C	I

Cut-out Stencil for Scoring Loyalty

	A	B
1	■	
2		
3		
4		■
5		
6		
7		
8		■
9		
10		■
11		
12		
13		
14		
15		
16		
17		■
18		
19		
20		
21	■	

Key to Values for Each Choice

	A	B
1	L	C
2	T	K
3	G	C
4	I	L
5	H	K
6	G	T
7	C	I
8	K	L
9	I	H
10	T	L
11	K	I
12	H	G
13	C	T
14	K	G
15	T	I
16	C	H
17	G	L
18	K	C
19	H	T
20	G	I
21	L	H

LEGEND:

L - Loyalty

H - Honesty

T - Truthfulness

K - Kindness

G - Generosity

C - Conformity

I - Impunitiveness

FIGURE 6-2

wording of the paragraphs, and a form, with instructions for group administration, was constructed for tryout. A high school in a community of 20,000 population in Central New York cooperated by permitting us to administer this test to their ninth and twelfth grade students. In March of 1959, 90 ninth grade boys and girls and 83 twelfth grade boys and girls participated in the testing. As a result of the analysis of these data and the responses of the pupils during the testing, the test items were modified to make them more attractive and meaningful to high school students.

The extent to which judges agreed on the keying of the various alternatives was also obtained. Six judges were given a list of definitions of the seven value categories, and a copy of the test. They were asked to key each of the alternatives (42 in all) with respect to the value each represented. The results of this judge agreement were used to rewrite alternatives so that they would represent the values more clearly.

The scale in its final form was then administered to obtain an estimate of reliability in the spring of 1960. Students from the ninth and twelfth grades in four suburban schools in Central New York participated in the reliability testing, the test being given twice with an interval of about four weeks. Data were obtained from 108 ninth grade boys, 107 ninth grade girls, 80 twelfth grade boys and 100 twelfth grade girls.

Test-Retest Reliability Estimates of the Variables Measured by the Personal VEMS Test

Seven measures are obtained from the *Personal VEMS* test, one for each of the values under consideration. The product moment correlations between scores obtained for 395 adolescents taking this test on two occasions, about four weeks apart, are presented in Table 6-1. The

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Insert Table 6-1 about here

---

reliability estimates for the different values in the four age-sex groups range from .28 to .68 with a midscore of about .50.

The relative stability of the several scores across age-sex groups (See Table 6-2) partially support the hope that the instruments would be

---

Insert Table 6-2 about here

---

sufficiently sensitive to reveal some of the differences we had expected to find in the different racial-cultural groups selected for this study.

The stability of the intercorrelations among the several test variables across age-sex groups (See Table 6-3) also give support to

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Insert Table 6-3 about here

---

the expectation that this test would yield relatively stable scores.

Some Validity Indicators for the Variables Measured by the Personal VEMS Test

Data from seven different sources were obtained using the *Personal VEMS* test. They consisted of pupils from two different groups of Roman Catholic parochial schools, from a group of Central New York public

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Loyalty	.55	.52	.66	.49
Honesty	.59	.64	.68	.41
Truthfulness	.41	.68	.60	.58
Kindness	.38	.28	.47	.39
Generosity	.39	.51	.41	.35
Conformity	.59	.62	.68	.49
Impunitiveness	.39	.50	.35	.44

Table 6-1: Test-Retest reliability estimates obtained with the Personal VEMS instrument. The second test was administered about four weeks after the initial testing to ninth and twelfth grade pupils attending four suburban schools in Central New York.

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Loyalty	M: 2.87 SD: 1.30	2.72 0.93	2.70 1.28	2.37 0.77
Honesty	M: 3.47 SD: 1.33	4.31 1.00	4.21 1.24	4.70 0.79
Truthfulness	M: 3.11 SD: 1.07	2.72 1.03	2.90 1.24	2.87 0.98
Kindness	M: 3.43 SD: 0.89	3.31 0.89	3.15 1.04	3.26 0.72
Generosity	M: 3.33 SD: 1.47	3.92 1.24	3.65 1.28	3.86 1.13
Conformity	M: 1.45 SD: 1.53	0.59 0.86	1.13 1.17	0.48 0.77
Impunitiveness	M: 3.15 SD: 1.15	3.31 0.99	3.15 0.99	3.43 0.92

Table 6-2 Means and standard deviations obtained with the Personal VEMS instrument in four age-sex groups from four suburban schools in Central New York.

	Loyalty	Honesty	Truthfulness	Kindness	Generosity	Conformity	Impunitiveness
Loyalty		* -.37 ** -.33 *** -.39 **** -.28	-.41 -.26 -.25 -.23	-.26 -.10 -.25 .06	-.37 -.17 -.23 .01	.37 .21 .39 -.15	-.15 -.22 -.43 -.27
Honesty			.03 -.07 -.05 -.14	-.11 -.06 -.12 -.20	.09 -.04 -.12 -.28	-.57 -.34 -.41 .02	.01 -.21 .18 -.02
Truthfulness				.11 -.21 -.11 -.17	-.11 -.13 -.12 -.36	-.13 -.15 -.35 -.09	-.23 -.21 -.06 -.13
Kindness					.02 -.25 -.18 .09	-.20 -.30 -.16 -.30	-.20 .03 -.03 -.34
Generosity						-.49 -.36 -.28 -.38	-.18 -.33 -.20 -.36
Conformity							-.17 .13 -.25 .09
Impunitiveness							

* Correlations entered first in each cell are based on scores obtained from 108 ninth grade boys from four suburban schools in Central New York.

** Correlations entered second in each cell are based on scores obtained from 107 ninth grade girls from four suburban schools in Central New York.

*** Correlations entered third in each cell are based on scores obtained from 80 twelfth grade boys from four suburban schools in Central New York.

**** Correlations entered fourth in each cell are based on scores obtained from 100 twelfth grade girls from four suburban schools in Central New York.

Table 6-3: Intercorrelations among the scores on the Personal VEMS instrument.

schools, from a group of Chinese from Formosa, from urban schools in India, from rural schools in India, and a group of juvenile delinquents. The means, standard deviations and number of cases for the age-sex groups in each of the samples are presented in Appendix C.

The eight groups of Indian pupils obtained the highest mean scores for the variable *Loyalty* while the eight Roman Catholic groups had the lowest mean scores. The differences between the means of these high groups as contrasted with the lowest were statistically significant (p.<.01). These differences are consistent with expectation since the Indian pupils come from closely knit family structures in which loyalty is expected and highly rewarded. The lower scores on *Loyalty* obtained by the Catholic parochial pupils are apparently due to their greater emphasis on other values such as *Honesty* and *Truthfulness*.

Among all the variables measured, *Honesty* was given the highest mean score by all groups except the two Indian groups. In contrast, the relative rank (based on the mean scores) of *Truthfulness* ranges from 2nd to 6th. In all possible comparisons, pupils from the two Roman Catholic school groups have larger means on *Truthfulness* than the corresponding Central New York groups (28 out of 32 of these possible comparisons are statistically significant at less than the .05 level.) This finding is one which was predicted by the diocesan superintendent of schools, who stressed that Catholic parochial schools spend considerable time teaching the importance of values such as truthfulness.

The mean score for *Kindness* was highest for all the Indian and Formosan groups with two exceptions (comparing the means of 16 groups of Indians and Formosans against all the remaining 14 groups). This finding is consistent with the attitude of Buddhists toward all living things. The lowest mean scores were obtained by the delinquents whose mean scores placed Kindness 5th and 6th in rank among the various values. The means of the delinquents are significantly lower ($p < .05$) than all eight Indian and all eight Formosan groups.

It is of interest to note that the groups are nearly reversed when comparing Generosity with Kindness in terms of both the ranking of mean scores and the magnitude of the means. It seems that there is evidence to support the hypothesis that an affluent society or culture is generous, whereas, in contrast, a non-affluent society tends to be kind. The two Catholic groups and Central New York groups (with one exception) have higher means on Generosity than the Indians and Formosans. Out of 192 comparisons 189 were statistically significant at less than the .05 level.

The mean scores for Conformity were lowest among the seven variables for all groups. However, the means of the delinquents, both male and female, are highest among the 9th grade groups tested. The means of all Catholic groups are lower than the delinquents and Central New York males (31 out of 32 possible comparisons were statistically significant at less than the .05 level).

Chapter 7

THE IMPERSONAL VEMS TEST

The Impersonal VEMS (also called VEMS-Third Person)test is somewhat similar to the Personal VEMS test in that the two formats are alike and essentially the same value variables are measured. However, the tests differ, in that the items of the Impersonal VEMS are presented in the 3rd person and it can thus be administered to adults as well as pupils. It also takes into consideration three different environmental settings, School, Home, and Outside Home and School.

The six values selected for measurement and their definitions are as follows:

Loyalty: sticking with a friend, never embarrassing or offending him, going along with his wishes as much as possible, defending him and his ideas as much as possible.

Honesty: actions or intentions directed toward fair dealing so that each individual acquires or retains whatever is properly his; e.g., returning goods to the proper owner that may have come into one's possession by error.

Truthfulness: verbalizations of reality by the individual without known distortion.

Kindness-Generosity: being nurturant (helpful or protective) toward another perceived as being in need of succorance (aid, comfort, sympathy, understanding), giving of one's worldly goods, praise or approval to another without expectation or hope that the recipient will ever become aware of the generous action.

Conformity: going along with or acquiescing to the consensus of a group, accepting their opinions, attitudes, and decisions even though in opposition to one's own.

Impunitiveness: being impunitive or "blind" to conflicts and hostilities, ignoring issues, avoiding the taking of sides, changing the subject when conflicts arise, offering compromise interpretations or solutions, generally "smoothing things over" avoiding commitments, and favoring tactfulness whenever possible.

Format of the Impersonal VEMS Test

This test presents the respondent with a series of problem situations which are being contemplated by the main character in the story-situation. These problems are ones that might occur in the life of a high school student. Two alternative solutions, representing different values, are available and the subject is to decide which of the two represents the kind of response the main character *ought* to exhibit. Each alternative represents one of the six values defined in the previous section, thus, the choices are between pairs of conflicting values. The items in the test are categorized into three main environmental locations: School, Home, and Outside Home and School. The six values, grouped as all possible pairs, result in 15 problem situations for each environmental setting, making a total of 45 problem situations in all. Each value appears 5 times in each of the three environmental settings. Separate forms were constructed for males and females. The first situation and accompanying instructions for the female form are as follows:

> "Sue and her best friend, Ann, were talking about their plans for serving as junior counselors at a summer camp together when Ann said, 'Maybe I won't be able to go. I'm so terrible in Social Studies I amy have to go to summer school instead. My only chance is to get a real high grade on my outside project which is due tomorrow. You're a brain in Social Studies. I sure wish you could help me.'
>
> WHAT DO YOU THINK SUE OUGHT TO DO?
>
> ____A. Refuse to help her on the grounds that it wouldn't be right.
>
> ____B. Say,'Since you are my best friend you can copy my paper. You have a different teacher so it won't matter'."

The general directions to the female respondent taking the Impersonal VEMS test were as follows:

> "In this booklet we are going to present problem situations in which different groups of teenagers are involved. In each case we are interested in what one of these people will do or say. To make it easier for you to be certain which person is meant, we will use the name Sue each time, even though Sue may represent several different kinds of people. You will be asked to decide in each problem situation how

you think Sue ought to behave -- what you believe she ought to say or do."

The male and female forms of this instrument are presented on the following 92 pages of this report:

VEMS

M-FORM

NAME____________________________ **DATE**____________________________

GRADE___________________________ **SCHOOL**__________________________

In this booklet we are going to present problem situations in which different groups of teenagers are involved. In each case we are interested in what one of these people will do or say. To make it easier for you to be certain which person is meant, we will use the name Bob each time, even though Bob may represent several different kinds of people. You will be asked to decide in each situation how you think Bob ought to behave--what you believe he ought to say or do.

SCHOOL

1. Bob and his best friend, Sam, were talking about their plans for serving as junior counselors at summer camp together when Sam said, "Maybe I wonLt be able to go. I'm so terrible in Social Studies I may have to go to summer school instead. My only chance is to get a real high grade on my outside project.which is due tomorrow. You're a brain in Social Studies. I sure wish you could help me."

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Refuse to help him on the grounds that it wouldn't be right.

____ B. Say, "Since you are my best friend, you can copy my paper. You have a different teacher so it won't matter."

2. It was lunch period and Bill, one of Bob's classmates said, "We sure are giving this substitute the works, aren't we!" Bob said, "He doesn't seem like such a bad guy. He hasn't got a chance. Let's give him a break." Bill replied, "Who cares about him. We're having fun. Bob, are you with us or not?"

WHAT DO YOU THINK BOB OUGHT TO SAY?

____ A. "Sure I am. I was only kidding."

____ B. "I think we ought to give him a break."

3. Bob and Paul, whom Bob didn't know very well, were leaving an English class where Paul had just given an oral report. Paul had stuttered, forgotten what he was going to say, and in general had done a terrible job. Looking for reassurance he turned to Bob and said, "How did it go?"

WHAT DO YOU THINK BOB OUGHT TO SAY?

___ A. "You sure made a mess of that! What happened?"

___ B. "You didn't do badly. I think the teacher liked it."

4. Sam, Bob's best friend, was arguing with Joe about the answer to a question on the Science final examination. Sam, obviously knowing less about the question than Joe, turned to Bob and asked, "Which one of us do you think is right?"

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Say, "You are right, pal. I'm with you."

____ B. Avoid taking sides and say, "You both have some good points. I don't know who is right."

5. Bob and his best friend, Sam, were discussing a new student. Bob said, "He sure looks lonesome. Let's go talk to him." Sam said, "He doesn't look like much to me. Why bother! If you want to waste your time that way I'm going over to see Joe."

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Leave his friend and go over to the new boy.

____ B. Stay with his friend and forget the new boy.

6. Don, a new boy in Bob's class, had been called upon to translate a French passage which had been the previous night's assignment. He hadn't done his homework so he stumbled rather badly through the passage. On their way to the next class Don said to Bob, "I'm way down in French. You don't think that I messed that up too much do you?"

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Change the subject by saying, "Do you suppose we will have a test tomorrow?"

___ B. Say in a kindly way, "No! You did O.K."

7. During the final examination in Science the teacher stepped out of the room. All the pupils, with the exception of Bob, started to check their answers with their neighbors. Wally turned to Bob and asked what he had for the third question.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Say, "If everyone is comparing papers I might as well too, so here it is."

____ B. Shake his head and refuse to answer him.

8. Bob's class had finished an objective test and the teacher had asked the students to exchange papers and mark them as he read off the answers. When Bob received his own paper back he noticed that five items were marked correct that were actually wrong.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Check the incorrect answers and lower his score.

___ B. Tell the teacher that some errors had been made in correcting his paper.

9. Bob was marking Jane's paper while the teacher read the answers. Jane was a poor student although she tried hard. When the teacher had gone about halfway through the items Jane leaned over and whispered to Bob, "I've just got to pass this test. Please change a few of my wrong answers so they will be right."

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Help Jane so that she would have a high enough score to pass.

____ B. Shake his head and refuse on grounds that it wouldn't be right to change her answers.

10. Bob and his best friend, Sam, had been working alone in the chemistry lab. Bob thought he saw Sam doing something at Joe's table. A few minutes later as the teacher entered the lab there was a small explosion at Joe's table. The teacher, knowing that Bob and Sam had been alone in the lab, asked Bob whether Sam had been responsible for the explosion.

WHAT DO YOU THINK BOB OUGHT TO SAY?

____ A. "I am sure Sam wouldn't do a thing like that."

____ B. "I don't know. Ithought I saw Sam doing something at Joe's table."

11. Bob accidentally found out that several of his classmates had obtained copies of the math exam to be given on Friday. They offered him a copy and asked him not to tell anyone, since anything he might do or say would only cause trouble.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Be honest and take a copy of the examination to the teacher.

____ B. Avoid becoming involved by refusing to accept a copy of the exam and forgetting the entire incident.

12. Bob was with a group of classmates when they started to talk about John, who was not present. No one had a good word to say about John, although Bob thought he seemed nice enough. Finally, one of the group said, "He acts as if he knows everything. What do you think Bob?"

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Say, "I guess you're right. He isn't much."

____ B. Avoid trouble by saying nothing.

13. Bob and some classmates had been working late the previous afternoon in the woodworking shop along with several other groups. The next morning the instructor accused Bob's group of not cleaning up the part of the shop where they had been working. In spite of the fact that they had been in a hurry the day before and had left everything in a mess, each one denied the accusation strongly. The instructor turned to Bob and asked, "Did you stay and clean up your part of the mess?"

WHAT DO YOU THINK BOB OUGHT TO DO?

_____ A. Agree with the others and say, "Yes, we didn't leave until things were in good shape."

_____ B. "No, I was in a hurry and didn't do any cleaning up."

14. As Bob walked up the school corridor he overheard a group of boys talking in angry tones to his best friend, Sam. Sam had played a joke on the teacher who kept the whole class after school since Sam refused to admit his guilt.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Defend Sam and tell the group they are being poor sports.

____ B. Side with the group.

15. The teacher had just finished doing a hard algebra problem on the board at the request of the class. He stepped back and said, "See, that wasn't very difficult." Bob noticed an error in his work.

WHAT DO YOU THINK BOB OUGHT TO SAY?

_____ A. Say, "I don't believe that is the right answer."

_____ B. Say nothing.

HOME

1. Bob's best friend, Sam, was spending the week-end at Bob's house. Sam had recently been in some serious trouble with the police and was telling Bob all about it. He had hardly finished, when Bob's mother appeared and asked Bob to come downstairs and see her for a moment. When they arrived in the kitchen she said that she had heard some rumors about Sam and wanted Bob to tell her anything he might know about them.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Tell his mother all that Sam had told him about his trouble.

____ B. Protect his friend by telling his mother that Sam was a nice fellow and that he didn't even want to discuss anything uncomplimentary about him.

2. New neighbors had just moved next door to Bob, and Bob's family were talking about them at the evening meal. Bob's mother and father complained about the mess they had left in the yard, and his brother and sister laughed about the neighbor's children's strange clothes. Bob had spoken with the newcomers the day before and they had seemed friendly and pleasant.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Agree with the rest of the family that the people next door were not likely to be good neighbors.

___ B. Say that the newcomers would probably be good neighbors after they had a chance to get settled.

4

3. Bob's younger brother, Tim, had brought home a painting which he had done at school and of which he was very proud. As Bob looked at it he thought, "Isn't that awful." Tim said to Bob, "Don't you think my picture is really good?"

WHAT DO YOU THINK BOB OUGHT TO SAY?

____ A. "Yes, that is a very nice picture."

____ B. "It probably isn't bad for a boy your age, but it really isn't very good."

4. The evening newspaper had been late for about a week and Bob's mother asked him to speak to the newsboy, who was his best friend, Sam.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Defend Sam and tell his mother that he is a good newsboy and doing the best he can.

____ B. Avoid the situation by saying nothing to either Sam or his mother.

5. Bob's younger brother, Paul, was playing in the yard with one of the neighborhood children. For a while they played peacefully, but finally Paul started to hit his playmate and say all kinds of nasty things about him. His companion called to Bob and asked him to stop Paul.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Tell the neighbor child that he was sorry and tell Paul that he was being unkind and to play peacefully and pleasantly.

___ B. Defend his brother and say, "Paul wouldn't have hit you without a good reason."

6. Bob's younger brother, Paul, who had been punished by his mother for something he didn't do, was very unhappy and came up to Bob and his girl friend for a sympathetic hearing.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Listen sympathetically and comfort his brother.

____ B. Avoid becoming involved by saying, "These things happen to everyone."

7. The members of Bob's family were talking about income tax at dinner one night. The father said that most people listed expenses they didn't have, if they thought that they could get away with it. He said, "Since everyone does this we have to also to make things fair." The rest of the family agreed.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Agree with the rest.

____ B. Disagree with his father and insist that his father not list expenses that he doesn't have.

8. Bob asked his father for some money to go to the ball game. His father said, "I have only five dollars left but since tomorrow is payday you may take the five dollar bill that is in my wallet. Jane, go up to the bedroom and get it for your brother." Jane came back and handed Bob the bill. While putting it in his billfold, as he went out the door, he noticed that he had two five dollar bills which had been stuck together.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Take one five dollar bill and put it back in his father's wallet.

____ B. Go back and tell his father that there were two five dollar bills instead of one.

9. Bob's father had heard from a friend that Bob had been very unselfish and had done a very fine deed for an elderly lady. He called Bob into his study and told him how proud he was to have a son like Bob. Bob knew that the good deed had been done by another boy rather than himself.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Tell his father that he hadn't been the one who did it.

____ B. Just listen and not say anything.

10. Bob was cleaning the cellar one Saturday when he found some tools belonging to his father pushed back into a far corner of the cellar. Bob noticed that one of the tools was broken, and he remembered that his brother had borrowed the tools a few weeks before. He didn't know whether his brother had broken the tool or not.

WHAT DO YOU THINK BOB OUGHT TO DO?

_____ A. Put the broken tool back into the corner and the others on his father's workbench in order to avoid any problems with his brother.

_____ B. Show the broken tool to his father.

11. Bob and his friends while running across the yard, stepped on a soft concrete walk Bob's father had laid. Jim said, "Keep going fast and no one will ever know we did it." All the group followed.

WHAT DO YOU THINK BOB OUGHT TO DO?

_____ A. Continue running with the group.

_____ B. Go back and tell his father exactly what happened.

12. Bob was having a group of boys and girls at his house for the evening. His mother had told him that if they wanted to dance, they could do so in the recreation room but asked him to please not dance in the living room. As the evening wore on a number of couples started to dance in the living room.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Dance in the living room with the others.

____ B. Go down with some of his friends to the recreation room, hoping that the others would follow.

13. One hot day Bob's younger brother, Dan, came to him and asked Bob to give him some money so he could go with his friends to get something cool to eat or drink. Bob said that he would like to give Dan the money but that he didn't have any. Dan said that often when his father didn't have any money he would just write a note to the grocer and sign it. He asked, "Please, Bob, won't you write a note to the grocer and sign Dad's name?"

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Be kind to his brother and write the note.

____ B. Refuse to write the note since it wouldn't be right to sign his father's name.

14. Bob and his family were eating their evening meal when the conversation turned to Bob's best friend, Sam. Bob's sister commented that he was a very sloppy dresser. His mother said that she had noticed this too. Before they had finished each member of the family had made some criticism of Sam. Bob sat in uncomfortable silence.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Say that Sam was a great guy and that he didn't dress much differently from the rest of the gang.

____ B. Join in the criticism of Sam.

15. Bob and his best friend, Sam, who was planning to visit Bob over the weekend, had just arrived home from school with their report cards. Sam said to Bob that his card was so terrible he didn't dare take it home. He went on, "If you are a true friend you will copy my Dad's signature on my card."

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Say, "I don't like to do this but I will since you are my best friend."

____ B. Fail to sign the card even though he'd like to since it wouldn't be right.

OUTSIDE HOME AND SCHOOL

1. Bob, as president, was chairing a meeting of a community debating club at the time they were electing next year's president. As a result of the voting there was a tie between Sam, Bob's best friend and Joe, the most efficient club member and best debater in the group. Bob, who had to cast the deciding vote, was torn between voting for friendship or for the very best person.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Vote for his friend, Sam.

___ B. Vote for the most competent person, Joe.

2. Bob, and the members of the baseball team were in the locker room after they had lost to their bitterest rivals by a score of 3-2. All the boys were talking about the defeat being due to Pete's dropping an easy fly. Many were blaming him directly.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Join in with the others in blaming Pete.

___ B. Point out that Pete was a good ball player and that it was just his misfortune that his error occurred when it did.

3. Bob had just arrived at the meeting room of his club, which had been decorated for a dance. As he looked around, he could hardly hold back an exclamation of disappointment. Just then the chairman of the decorating committee came up and in an anxious voice said, "Didn't we do a good job with the little money we had?"

WHAT DO YOU THINK BOB OUGHT TO SAY?

___ A. Say, "Yes, you did a good job. It looks very nice."

___ B. Say, "I'm sure you worked hard but it certainly isn't as nice as I had expected."

4. A group of Bob's friends were discussing his best friend, Sam, when they were together at the drug store. Most of them were saying uncomplimentary things. Bob, after listening for awhile, became very uncomfortable.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Excuse himself and leave the group.

____ B. Defend Sam and tell the group they didn't know what they were talking about to say such things about Sam.

5. Bob and his best friend, Sam, were looking at an exhibition of the work of members of the photography club. As they came to Ernie's exhibit, Sam, who claimed to be quite an expert on photography, said, "I don't see why that was ever included!" Bob looked over his shoulder and saw Ernie looking very uncomfortable and unhappy.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Forget about Ernie and agree with his friend that he didn't think much of the picture either.

___ B. Say that Ernie had worked hard in photography and that it seemed like an interesting shot to him.

6. **Bob was at a party where the boys and girls were gathered in small groups talking and eating refreshments. The group he was with began talking about what a horrible person their math teacher was. Each one apparently tried to outdo the other.**

WHAT DO YOU THINK BOB OUGHT TO DO?

___ **A. Befriend the teacher and take exception to the bad things that were being said about him.**

___ **B. Walk away and join another group.**

7. Bob and a number of his friends had paper routes. The group obtained their papers from a truck where each boy counted out the number he was supposed to deliver. For some time the boys, with the exception of Bob, had each been taking ten papers more than they should. Finally, Joe told Bob he ought to do the same as the rest.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Do the same as the others and take ten extra papers also.

___ B. Refuse to take any more papers than he was charged for.

8. Bob, who was treasurer of his club, received a statement from the bank stating that his accounts were two dollars short. After thinking a bit he recalled that he had given two members credit for dues which they hadn't paid as yet. He was to meet with the club adviser that day to go over his accounts.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Tell the club adviser that his accounts were short because he had marked two people paid who had not paid as yet.

___ B. Pay the two dollars himself since he was responsible for the money.

9. Bob and his best friend, Sam, had borrowed Sam's father's car without his knowing it. While they were out they bumped a front fender making a small dent in it. They returned the car to the exact spot, where it had been previously parked, without anyone knowing it had been moved. Later Sam's father noticing the dent asked the voys if they knew anything about it. Sam said, "No."

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. He should support his friend.

___ B. He should say that they had taken the car and had been responsible for the dent.

10. Bob had been collecting money for the Red Cross and had about $60 on hand. As he was walking home he met an old man, Mr. Jones, who he knew was needy and so poor that he often didn't have enough food to eat. When Bob asked Mr. Jones how he was, he said that he hadn't been doing very well--that he owed $15 on his rent and was being threatened by his landlord.

WHAT DO YOU THINK BOB OUGHT TO DO?

___ A. Give the old man $15 out of the money he had collected.

___ B. Return the $60 to Red Cross headquarters.

11. Bob was with a few of his friends at a drugstore when they sneaked the milkshake mixer from the back of the counter and hid it under a booth. Just as they were leaving, a customer ordered a milkshake, and the owner looked for the mixer. When he couldn't find it, he called to the boys and asked if they knew where the mixer was.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Show the owner where the mixer was.

____ B. Avoid any problems with his friends or the owner by saying nothing.

12. Bob was attending a citizenship club meeting where a very hot political discussion began between Jim (Bob and Jim were the only Republican sympathizers in the group) and the remainder of the group.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Side with the group against Jim even though he argues with Jim's position.

____ B. Say nothing so people will not know which side he is on.

13. Bob and some of his friends were playing ball in the park. One of the boys hit the ball so hard that it broke the windshield of a police car. All the boys started to run.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Keep running with the rest of the boys.

____ B. Go back and tell the policeman that the window had been broken by accident.

14. Sam, Bob's best friend, had been accused of stealing an automobile. All of Bob's friends were talking about it and all were assuming Sam was guilty, although no one had any first hand information. As time passed the things that the other boys said about Sam became more and more nasty.

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Defend his friend vigorously.

____ B. Go along with the opinion of the group and agree that with all this talk there must be some truth in the accusation even though he thought that Sam had been a nice guy.

15. While Bob was attending a dance, he noticed that Joe, one of the boys he knew, was wearing a new, but loud and garish suit. As they met Joe said proudly, "How do you like my new suit? Isn't it a dandy?"

WHAT DO YOU THINK BOB OUGHT TO DO?

____ A. Say that he was sorry, but that the suit was not one he would care for.

____ B. Say, "Everyone sure is dressed up tonight aren't they?"

VEMS--Third Person

F-FORM

NAME______________________________ DATE___________________________

GRADE_____________________________ SCHOOL_________________________

In this booklet we are going to present problem situations in which different groups of teenagers are involved. In each case we are interested in what one of these people will do or say. To make it easier for you to be certain which person is meant, we will use the name Sue each time, even though Sue may represent several different kinds of people. You will be asked to decide in each problem situation how you think Sue ought to behave--what you believe she ought to say or do.

1. Sue and her best friend, Ann, were talking about their plans for serving as junior counselors at a summer camp together when Ann said, "Maybe I won't be able to go. I'm so terrible in Social Studies I may have to go to summer school instead. My only chance is to get a real high grade on my outside project which is due tomorrow. You're a brain in Social Studies. I sure wish you could help me."

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Refuse to help her on the grounds that it wouldn't be right.

___ B. Say, "Since you are my best friend you can copy my paper. You have a different teacher so it won't matter."

2. It was lunch period and Jean, one of Sue's classmates, said, "We sure are giving this substitute the works, aren't we!" Sue said, "She doesn't seem like such a bad teacher. She hasn't got a chance. Let's give her a break." Jean replied, "Who cares about her. We're having fun. Sue, are you with us or not?"

WHAT DO YOU THINK SUE OUGHT TO SAY?

____ A. "Sure I am. I was only kidding."

____ B. "I think we ought to give her a break."

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3. Sue and Betsy, whom Sue didn't know very well, were leaving an English class where Betsy had just given an oral report. Betsy had stuttered, forgotten what she was going to say, and in general had done a terrible job. Looking for reassurance, she turned to Sue and said, "Hod did it go?"

WHAT DO YOU THINK SUE OUGHT TO SAY?

___ A. "You sure made a mess of that. What happened?"

___ B. "You didn't do badly. I think the teacher liked it."

4. Ann, Sue's best friend, was arguing with Nancy about the answer to a question on the Science final examination. Ann, obviously knowing less about the question than Nancy, turned to Sue and asked, "Which one of us do you think is right?"

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Say, "You are right, Ann, I'm with you."

___ B. Avoid taking sides and say, "You both have some good points. I don't know who is right."

5. Sue and her best friend, Ann, were discussing a new student. Sue said, "She sure looks lonesome. Let's go talk to her." Ann said, "She doesn't look like much to me. Why bother? If you want to waste your time that way I'm going to go over to see Nancy."

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Leave her friend and go over to the new girl.

____ B. Stay with her friend and forget the new girl.

6. Ellen, a new girl in Sue's class, had been called upon to translate a French passage which had been the previous night's assignment. She hadn't done her homework so stumbled rather badly through the passage. On their way to the next class Ellen said to Sue, "I'm way down in French. You don't think that I messed that up too much do you?"

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Change the subject by saying, "Do you suppose we will have a test tomorrow?"

____ B. Say in a kindly way, "No, you did o.k."

7. During the final examination in science the teacher stepped out of the room. All the pupils, with the exception of Sue, started to check their answers with their neighbors. Kim turned to Sue and asked what she had for the third question.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Say, "If everyone is comparing papers I might as well too, so here it is."

___ B. Shake her head and refuse to answer her.

8. Sue's class had finished an objective test and the teacher had asked the students to exchange papers and mark them as he read off the answers. When Sue received her own paper back, she noticed that five items were marked correct that were actually wrong.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Check the incorrect answers and lower her score.

___ B. Tell the teacher that some errors had been made in correcting her paper.

9. Sue was marking Paul's paper while the teacher read the answers. Paul was a poor student although he tried hard. When the teacher had gone about half way through the items, Paul leaned over and whispered to Sue, "I've just got to pass this test. Please change a few of my wrong answers so they will be right."

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Help Paul so that he would have a high enough score to pass.

____ B. Shake her head and refuse on grounds that it wouldn't be right to change his answers.

10. Sue and her best friend, Ann, had been working late one afternoon on the school newspaper. Sue thought she noticed Ann typing something at the end of a story Nancy, another classmate, had written about the school band. When she read the story, she saw that the last sentence was a funny comment about the director. A few minutes later, the newspaper adviser came and read the story. She noticed that the last sentence seemed different than the rest of the story. The adviser, knowing that Sue and Ann had been working alone in the room, asked Sue whether Ann had been responsible for the sentence.

WHAT DO YOU THINK SUE OUGHT TO SAY?

_____ A. "I am sure Ann wouldn't do a thing like that."

_____ B. "I don't know. I thought I saw Ann working with Nancy's story."

11. Sue accidentally found out that several of her classmates had obtained copies of the math exam to be given on Friday. They offered her a copy and asked her not to tell anyone, since anything she might do or say would only cause trouble.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Be honest and take the copy of the examination to the teacher.

____ B. Avoid becoming involved by refusing to accept a copy of the exam and forgetting the entire incident.

12. Sue was with a group of classmates when they started to talk about Judy who was not present. No one had a good word to say about Judy, although Sue thought she seemed nice enough. Finally, one of the group said, "She acts as if she knows everything. What do you think,Sue?"

WHAT DO YOU THINK SUE OUGHT TO DO?

_____ A. Say, "I guess you're right. She isn't much."

_____ B. Avoid trouble by saying nothing.

13. Sue and some classmates had been working late the previous afternoon in the home economics room along with several other groups. The next morning the instructor accused Sue's group of not cleaning up the part of the room where they had been working. In spite of the fact that they had been in a hurry the day before and had left everything in a mess, each one denied the accusation strongly. The instructor turned to Sue and asked, "Did you stay and clean up your part of the mess?"

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Agree with the others and say, "Yes, we didn't leave until things were in good shape."

____ B. "No, I was in a hurry and didn't do any cleaning up."

14. As Sue walked up the school corridor she overheard a group of girls talking in angry tones to her best friend, Ann. The teacher had heard Ann whispering in the back of the room and after trying to find out who was responsible had kept the whole class after school since Ann refused to admit her guilt.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Defend Ann and tell the group they are being poor sports.

____ B. Side with the group.

15. The teacher had just finished doing a hard algebra problem on the board at the request of the class. He stepped back and said, "See, that wasn't very difficult." Sue noticed an error in his work.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Say, "I don't believe that is the right answer."

____ B. Say nothing.

HOME

1. Sue's best friend, Ann, was spending the week-end at Sue's house. Ann had recently been in some serious trouble and was telling Sue all about it. She had hardly finished, when Sue's mother appeared and asked Sue to come downstairs and see her for a moment. When they arrived in the kitchen she said that she had heard some rumors about Ann and wanted Sue to tell her anything she might know about them.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Tell her mother all that Ann had told her about her trouble.

___ B. Protect her friend by telling her mother that Ann was a nice girl and that she didn't even want to discuss anything uncomplimentary about her.

2. New neighbors had just moved next door to Sue, and Sue's family were talking about them at the evening meal. Sue's mother and father complained about the mess they had left in the yard, and her brother and sister laughed about the neighbor children's strange clothes. Sue had spoken with the newcomers the day before and they had seemed friendly and pleasant.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Agree with the rest of the family that the people next door were not likely to be good neighbors.

___ B. Say that the newcomers would probably be good neighbors after they had a chance to get settled.

3. Sue's younger brother, Tim, had brought home a painting which he had done at school and of which he was very proud. As Sue looked at it she thought, "Isn't that awful." Tim said to Sue, "Don't you think my picture is really good?"

WHAT DO YOU THINK SUE OUGHT TO SAY?

___ A. "Yes, that is a very nice picture."

___ B. "It probably isn't bad for a boy your age, but it really isn't very good."

4. Sue's best friend, Ann, had agreed to take care of Sue's younger brother once a week, while Sue and her mother worked in the family's grocery store. Ann had been coming late quite frequently, and Sue's mother asked her to speak to Ann about it.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Defend Ann and tell her mother that Ann is a good babysitter and is doing the best she can.

___ B. Avoid the situation by saying nothing to either Ann or her mother.

5. Sue's younger brother, Paul, was playing in the yard with one of the neighborhood children. For a while they played peacefully, but finally Paul started to hit his playmate and say all kinds of nasty things about him. His companion called to Sue and asked her to stop Paul.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Tell the neighbor child that she was sorry, and tell Paul that he was being unkind and to play peacefully and pleasantly.

___ B. Defend her brother and say, "Paul wouldn't have hit you without a good reason."

6. Sue's younger brother, Paul, who had been punished by his mother for something he didn't do, was very unhappy and came up to Sue and her boyfriend for a sympathetic hearing.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Listen sympathetically and comfort her brother.

____ B. Avoid becoming involved by saying, "These things happen to everyone."

7. The members of Sue's family were talking about income tax at dinner one night. The father said that most people listed expenses they didn't have, if they thought that they could get away with it. He said, "Since everyone does this we have to also to make things fair." The rest of the family agreed.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Agree with the rest.

___ B. Disagree with her father, and insist that her father not list any expenses that he doesn't have.

8. Sue asked her father for some money to go to the football game. Her father said, "I have only five dollars left but since tomorrow is pay day you may take the five dollar bill that is in my wallet. Bill, go up to the bedroom and get it for your sister." Bill came back and handed Sue the bill. While putting it in her purse, as she went out the door, she noticed that she had two five dollar bills which had been stuck together.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Take one five dollar bill and put it back in her father's wallet.

___ B. Go back and tell her father that there were two five dollar bills instead of one.

9. Sue's father had heard from a friend that Sue had been very unselfish and had done something very nice for an elderly lady. He called Sue into his study and told her how proud he was to have a daughter like Sue. Sue knew that this kind deed had been done by another girl rather than herself.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Tell her father that she hadn't been the one who did it.

___ B. Just listen and not say anything.

10. Sue was cleaning the attic one Saturday when she found a small box containing a broken necklace belonging to her mother. She remembered that her sister had borrowed the necklace several weeks before, but she didn't know whether her sister had broken it or not.

WHAT DO YOU THINK SUE OUGHT TO DO?

_____ A. Put the broken necklace back into the box in order to avoid any problems with her sister.

_____ B. Show the broken necklace to her mother.

11. Sue and her friends, while running across the yard stepped on a soft concrete walk Sue's father had laid. Ellen said, "Keep going fast and no one will ever know we did it." All the group followed.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Continue running with the group.

____ B. Go back and tell her father exactly what happened.

12. Sue was having a group of boys and girls at her house for the evening. Her mother had told her that if they wanted to dance, they could do so in the recreation room but asked her to please not dance in the living room. As the evening wore on a number of couples started to dance in the living room.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Dance in the living room with the others.

____ B. Go down with some of her friends to the recreation room, hoping that the others will follow.

13. One hot day Sue's younger sister, Wendy, came to her and asked Sue to give her some money so she could go with her friends to get something cool to eat or drink. Sue said that she would like to give Wendy the money but that she didn't have any. Wendy said that often when her father didn't have any money he would just write a note to the grocer and sign it. She asked, "Please Sue, won't you write a note to the grocer and sign dad's name?"

WHAT DO YOU THINK SUE OUGHT TO DO?

_____ A. Be kind to her sister and write the note.

_____ B. Refuse to write the note since it wouldn't be right to sign her father's name.

14. Sue and her family were eating their evening meal when the conversation turned to Sue's best friend, Ann. Sue's sister commented that she was a very careless dresser. Her mother said that she had noticed this too. Before they had finished, each member of the family had made some criticism of Ann. Sue sat in uncomfortable silence.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Say that Ann was a very nice girl and that she didn't dress much differently from the rest of the crowd.

____ B. Join in the criticism of Ann.

15. Sue and her best friend, Ann, who was planning to visit Sue over the week-end had just arrived home from school with their report cards. Ann said to Sue that her report card was so terrible she didn't dare take it home. She went on, "If you are a true friend you will copy my Dad's signature on my card."

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Say, "I don't like to do this, but I will since you are my best friend."

____ B. Fail to sign the card, even though she'd like to, because it wouldn't be right.

OUTSIDE HOME AND SCHOOL

1. Sue, as president, was chairing a meeting of a community debating club at the time they were electing next year's president. As a result of the voting there was a tie between Ann, Sue's best friend, and Nancy, the most efficient club member and best debater in the group. Sue, who had to cast the deciding vote, was torn between voting for friendship or for the very best person.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Vote for her friend, Ann.

___ B. Vote for the most competent person, Nancy.

2. Sue, and the members of the Girl's Ensemble, were in the auditorium after they had taken second place in a county-wide music contest. All the girls felt that they would have taken first place if Betsy had done a better job in her solo part. Her voice had been shaky at the beginning of her solo. Most of them were quite angry with her, since the Ensemble that received first place was from their rival school.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Join in with the others in blaming Betsy.

____ B. Point out that Betsy had a good voice and that it was just unfortunate that she had been so frightened at the beginning of her solo.

3. Sue had just arrived at the meeting room of her club, which had been decorated for a dance. As she looked around, she could hardly hold back an exclamation of disappointment. Just then the chairman of the decorating committee came up and said in an anxious tone, "Didn't we do a good job with the little money we had?"

WHAT DO YOU THINK SUE OUGHT TO SAY?

____ A. Say, "Yes, you did a good job. It looks very pretty."

____ B. Say, "I'm sure you worked hard but it certainly isn't as nice as I had expected."

4. A group of Sue's friends were discussing her best friend, Ann, when they were together at the drug store. Most of them were saying uncomplimentary things. Sue, after listening for awhile, became very uncomfortable.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Excuse herself and leave the group.

____ B. Defend Ann and tell the group they didn't know what they were talking about to say such things about Ann.

5. Sue and her best friend, Ann, were looking at an exhibition of the work of members of the photography club. As they came to Jan's exhibit, Ann, who claimed to be quite an expert on photography, said, "I don't see why that was ever included!" Sue looked over her shoulder and saw Jan looking very uncomfortable and unhappy.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Forget about Jan and agree with her friend that she didn't think much of the picture either.

____ B. Say that Jan had worked hard in photography and that it seemed like an interesting shot to her.

6. Sue was at a party where the boys and girls were gathered in small groups talking and eating refreshments. The group she was with began talking about what a horrible person their math teacher was. Each one apparently tried to outdo the other.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Befriend the teacher and take exception to the bad things that were being said about them.

___ B. Walk away and join another group.

7. Sue belonged to a club which sold candy to earn money for their activities. It was agreed that all the clubs in the city would start selling the candy on the same date and that the group that sold the most would receive a prize. Some of the members of her group wanted to start selling ahead of time in order to have a better chance at the prize. Sue didn't think this was fair, but her friends all accused her of not wanting their group to win.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Agree with the rest and start selling candy earlier than they were supposed to.

____ B. Refuse to sell the candy ahead of time since it wouldn't be fair.

8. Sue, who was treasurer of her club, received a statement from the bank stating that her accounts were two dollars short. After thinking a bit she recalled that she had given two members credit for dues which they hadn't paid as yet. She was to meet with the club adviser that day to check over the accounts.

WHAT DO YOU THINK SUE OUGHT TO DO?

___ A. Tell the club adviser that her accounts were short because she had marked two people paid who had not paid as yet.

___ B. Pay the two dollars herself since she was responsible for the money.

9. Sue and her best friend, Ann, had borrowed some jewelry from Ann's mother's dresser drawer, without her mother knowing it. While they were out one of them lost a stone out of the necklace. They returned the jewelry to the same spot in the drawer, without anyone knowing it had been removed. Later Ann's mother, noticing the missing stone, asked the girls if they knew anything about it. Ann said, "No."

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. She should support her friend.

____ B. She should say that they had taken the necklace and had lost the stone.

10. Sue had been collecting money for the Red Cross and had about $60 on hand. As she was walking home she met an old woman, Mrs. Jones, who she knew was needy and so poor that she often didn't have enough to eat. When Sue asked Mrs. Jones how she was, she said that she hadn't been doing very well--that she owed $15 on her rent and was being threatened by her landlord.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Give the old lady $15 out of the money she had collected.

____ B. Return the $60 to Red Cross headquarters.

11. Sue was with a few of her friends at a drugstore when they sneaked the milkshake mixer from the back of the counter and hid it under a booth. Just as they were leaving, a customer ordered a milkshake, and the owner looked for the mixer. When he couldn't find it, he called to the girls and asked if they knew where the mixer was.

WHAT DO YOU THINK SUE OUGHT TO DO?

_____ A. Show the owner where the mixer was.

_____ B. Avoid any problems with her friends or the owner by saying nothing.

12. Sue was attending a citizenship club meeting where a very hot political discussion began between Judy (the only Republican sympathizer in the group besides Sue) and the remainder of the group.

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Side with the group against Judy even though she agrees with Judy's position.

____ B. Say nothing so people will not know which side she is on.

13. Sue and some of her friends were walking home from a football game. One of the people carelessly tossed a rock into the air and it accidentally hit the windshield of a police car. All of her friends started to run.

WHAT DO YOU THINK SUE OUGHT TO DO?

_____ A. Keep running with the rest of the group.

_____ B. Go back and tell the policeman that the window had been hit by accident.

14. Ann, Sue's best friend, had been accused of stealing some money from the club treasury. All of Sue's friends were talking about it and all were assuming Ann was guilty, although no one had any first hand information. As time passed the things that the other girls said about Ann became more and more nasty.

WHAT DO YOU THINK SUE OUGHT TO DO?

_____ A. Defend her friend vigorously.

_____ B. Go along with the opinion of the group and agree that with all this talk there must be some truth in the accusation even though she thought that Ann had been nice.

15. While Sue was attending a dance, she noticed that Nancy, one of the girls she knew, was wearing a new but loud and poorly cut dress. As they met, Nancy said proudly. "How do you like my new dress? Isn't it nice?"

WHAT DO YOU THINK SUE OUGHT TO DO?

____ A. Say that she was sorry, but that the dress was not one she would care for.

____ B. Say, "Doesn't everybody look nice tonight?"

Scoring of Impersonal VEMS Test

Initially the respondent was asked to mark his choice on the test booklet, but in the pursuit of economy and efficiency, an answer sheet was developed on which the respondent recorded his answers by a check mark opposite the number of the item in the appropriate column (A or B). (See Figure 7-1).

Insert Figure 7-1 about here

The answer sheets were scored with a cutout stencil. Figure 7-2 shows the cutout key that was used for the value Loyalty and lists the keying for the other five values. The person doing the scoring merely counts up the number of responses given by the respondent for each value in each of the three environmental settings and records it in the appropriate space on the chart in the lower right hand corner of the Answer Sheet. The scores can range from 0 to 5 for each variable within each environmental situation. Most of the analysis was done using the total score for a particular value, hence, the scores ranged from 0 to 15 for each value.

Insert Figure 7-2 about here

Try-Outs to Refine the Impersonal VEMS Test

Situations were written for the test, and subsequently tried out on an individual basis with several children at about the ninth grade level in order to check wording and general instructions. The test was

IMPERSONAL VEMS --STUDENT

Please check A or B for each of the following according to what you think Bob or Sue ought to do:

DO NOT WRITE IN TEST BOOKLET:

NAME______________________________

SEX__________

SCHOOL____________________________

GRADE_____________________________

DATE______________________________

		A	B
SCHOOL	1		
	2		
	3		
	4		
	5		
	6		
	7		
	8		
	9		
	10		
	11		
	12		
	13		
	14		
	15		
HOME	1		
	2		
	3		
	4		
	5		
	6		
	7		
	8		
	9		
	10		
	11		
	12		
	13		
	14		
	15		
OUTSIDE	1		
	2		
	3		
	4		
	5		
	6		
	7		
	8		
	9		
	10		
	11		
	12		
	13		
	14		
	15		

PLEASE DO NOT WRITE IN THIS SPACE

	L	H	T	K	C	I
School 1-15						
Home 1-15						
Outside 1-15						
Total						

Figure 7-1

Cut-out Stencil for Scoring Loyalty

		A	B
SCHOOL	1		■
	2		
	3		
	4	■	
	5		■
	6		
	7		
	8		
	9		
	10	■	
	11		
	12		
	13		
	14	■	
	15		
HOME	1		■
	2		
	3		
	4	■	
	5		■
	6		
	7		
	8		
	9		
	10		
	11		
	12		
	13		
	14	■	
	15	■	
OUTSIDE	1	■	
	2		
	3		
	4		■
	5	■	
	6		
	7		
	8		
	9	■	
	10		
	11		
	12		
	13		
	14	■	
	15		

Key to Values for Each Choice

		A	B
SCHOOL	1	H	L
	2	C	KG
	3	T	KG
	4	L	I
	5	KG	L
	6	I	KG
	7	C	H
	8	H	T
	9	KG	H
	10	L	T
	11	H	I
	12	C	I
	13	C	T
	14	L	C
	15	T	I
HOME	1	T	L
	2	C	KG
	3	KG	T
	4	L	I
	5	KG	L
	6	KG	I
	7	C	H
	8	H	T
	9	T	I
	10	I	H
	11	C	T
	12	C	I
	13	KG	H
	14	L	C
	15	L	H
OUTSIDE	1	L	H
	2	C	KG
	3	KG	T
	4	I	L
	5	L	KG
	6	KG	I
	7	C	H
	8	T	H
	9	L	T
	10	KG	H
	11	H	I
	12	C	I
	13	C	T
	14	L	C
	15	T	I

LEGEND:

L - Loyalty

H - Honesty

T - Truthfulness

KG - Kindness-Generosity

C - Conformity

I - Impunitiveness

FIGURE 7-2

also judged by four people to check the keying of each alternative as representative of a particular value category. Judges were given a copy of the test and a set of definitions of value categories, and were asked to key each alternative as to the value it represented. As a result of information obtained during the individual administration and analysis of the results of the judge agreements, revisions in the scale were then made.

The trial form was then tried out in March, 1960, in a community of 20,000 population in Central New York. The test was administered to 106 ninth grade boys and girls and 71 twelfth grade boys and girls. An analysis of the results of this testing indicated that the trial form was satisfactory for obtaining reliability data.

Test-Retest Reliability Estimates of the Variables Measured by the VEMS Test

Eighteen measures can be obtained from the Impersonal VEMS test, three for each of the values under consideration, although, in this study, only six (total score for each value) were used, as was explained under the section headed: Scoring of the Impersonal VEMS Test. The product moment correlations between scores obtained for 395 adolescents taking this test on two different occasions, about four weeks apart, are presented in Table 7-1. The reliability estimates for the different variables in the four age-sex groups range from .17 to .70 with a midscore of about .52.

Insert Table 7-1 about here

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Loyalty	.52	.17	.63	.50
Honesty	.52	.64	.69	.48
Truthfulness	.44	.45	.61	.52
Kindness-Generosity	.57	.64	.42	.60
Conformity	.34	.47	.61	.42
Impunitiveness	.50	.65	.48	.70

Table 7-1: Test-Retest reliability estimates obtained with the Impersonal VEMS instrument. The second test was administered about four weeks after the initial testing to ninth and twelfth grade pupils attending four suburban schools in Central New York.

Reliability estimates for a sample of teachers were also obtained by administering the test to a sample of 59 teachers on two occasions separated by an interval of about four weeks. The product moment correlations between the scores obtained on these two occasions are presented in Table 7-2. The reliability estimates for the different variables range from .38 to .68 with a midscore of about .62.

Insert Table 7-2 about here

It was hoped that the instrument at this stage of development would be sufficiently sensitive to reveal some of the differences we had expected to find in the different racial-cultural groups selected for this study. The fact that there were large differences among the mean scores for the different value variables, which were relatively stable across age-sex groups (see Table 7-3) partially supported this hope.

Insert Table 7-3 about here

The stability of the intercorrelations among the several test variables across age-sex groups (see Table 7-4) also gave strong support to the expectation that this test would yield stable scores.

Insert Table 7-4 about here

	Teachers N: 59
Loyalty	.57
Honesty	.65
Truthfulness	.59
Kindness-Generosity	.68
Conformity	.38
Impunitiveness	.67

Table 7-2: Test-Retest reliability estimates obtained with the Impersonal VEMS instrument. The second test was administered about four weeks after the initial testing to a group of Central New York public school teachers.

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Loyalty	M: 5.34 SD: 2.05	4.97 3.27	4.91 1.96	4.38 1.41
Honesty	M: 9.67 SD: 2.13	10.27 1.70	9.89 1.93	10.48 1.60
Truthfulness	M: 9.64 SD: 1.96	9.42 1.47	9.49 1.88	9.74 1.44
Kindness-Generosity	M: 9.52 SD: 1.74	10.42 1.37	9.81 1.42	10.24 1.39
Conformity	M: 2.17 SD: 1.78	0.96 1.10	1.89 1.44	0.97 0.96
Impunitiveness	M: 8.60 SD: 1.56	9.02 1.83	8.61 1.81	9.00 1.98

Table 7-3: Means and standard deviations obtained with the Impersonal VEMS instrument in four age-sex groups from four suburban schools in Central New York.

	Loyalty	Honesty	Truthfulness	Kindness Generosity	Conformity	Tactfulness Impunity
oyalty		* -.52 ** -.12 *** -.51 **** -.20	-.59 -.17 -.62 -.28	-.19 -.06 .14 .19	.37 -.09 .29 -.21	-.02 -.03 -.15 -.36
onesty			.17 .06 .38 .02	-.07 -.14 -.15 -.14	-.54 -.30 -.56 -.34	-.24 -.38 -.33 -.39
Truthfulness				-.10 -.32 -.32 -.31	-.32 -.18 -.48 -.16	-.23 -.14 -.16 -.18
Kindness Generosity					-.32 -.09 .02 -.04	-.23 -.42 -.31 -.43
Impunitiveness						-.08 -.05 -.04 .07

* Correlations entered first in each cell are based on scores obtained from 108 ninth grade boys from four suburban schools in Central New York.

** Correlations entered second in each cell are based on scores obtained from 107 ninth grade girls from four suburban schools in Central New York.

*** Correlations entered third in each cell are based on scores obtained from 80 twelfth grade boys from four suburban schools in Central New York.

**** Correlations entered fourth in each cell are based on scores obtained from 100 twelfth grade girls from four suburban schools in Central New York.

Table 7-4: Intercorrelations among the scores obtained with the Impersonal VEMS instrument.

Some Validity Indicators for the Variables Measured by the Impersonal VEMS

Data from ten different sources were obtained using the Impersonal VEMS test. They consisted of pupils from a group of Central New York public and Roman Catholic parochial schools, groups of southern Negro pupils, groups of juvenile delinquents, male and female teachers at both the elementary and secondary level from Central New York public schools, and teaching nuns from elementary and secondary Roman Catholic parochial schools. The means, standard deviation and number of cases for the sex and age-sex groups in each of the samples are presented in Appendix D.

Data consistent with expected performance were obtained for a number of variables. Loyalty to one's peers has been accepted by most psychologists and sociologists as extremely important to male adolescents and to members of such groups as juvenile delinquents and certain ethnic groups. The means for the variable, Loyalty, for Central New York males in grades nine through twelve are consistently higher than females in the corresponding grades. All of the differences are statistically significant at probability levels of .01 or less. The largest mean scores on Loyalty, among all groups tested, were those of male ninth grade southern Negroes and male juvenile delinquents. Differences between these means and those of other groups were statistically significant at probability levels of .05 or less, for 24 out of the 38 possible comparisons. The performance of teachers was similar to that of the female pupils. Another point of interest is the expected result that teachers and older pupils have smaller scores than younger pupils.

Honesty is a virtue which is frequently stressed by teachers. With only one exception, all teacher groups from public and Catholic parochial schools scored higher on Honesty than any other groups studied. Pupils attending Roman Catholic parochial schools gave Honesty a higher score than Central New York public school pupils, southern Negroes and juvenile delinquents in the corresponding grades. With only one exception, these differences are statistically significant at less than the .05 level. Roman Catholic nuns teaching in parochial schools have higher Honesty scores than Central New York public school teachers and higher scores than pupils in Catholic parochial schools at less than the .01 level. All these differences are consistent with theoretical expectations.

All groups of female Central New York teachers and Roman Catholic nuns scored higher on Truthfulness than any group of pupils. These differences are statistically significant at less than the .05 level.

Female pupils, both Central New York public and Roman Catholic parochial, scored higher on Kindness-Generosity than did female teachers. These differences, which are statistically significant at less than the .05 level, are especially noteworthy since the Central New York public and Roman Catholic parochial female pupils are statistically higher on Kindness-Generosity than the male pupils ($p < .01$). These findings are conceptualized as due to the influence of two variables: a) the more nurturant female would be expected to have a greater need for kind and generous actions toward others in distress and b) the older the individual the more likely he is to emphasize long established ethical values such as honesty and truthfulness at the expense of ego satisfaction and social acceptance.

With respect to the variable, Impunitiveness, Central New York female pupils scored higher than all Central New York teachers. These differences are statistically significant at less than the .05 level. This difference was expected since teachers are charged with the task of emphasizing ethical-moral values and would be less likely to overlook transgressions.

Chapter 8

THE PICTORIAL VEMS TEST

The *Pictorial VEMS* test is the third instrument designed to measure social, ethical, and moral values. It differs from the two previously described instruments in two basic ways. A pictorial approach seemed desirable because of known differences among individuals in responding to visually and verbally presented material. Therefore, an instrument using mainly visual stimuli was developed. In addition we decided to devise a pictorial instrument that would measure the negatives of the rubics used in the *Personal VEMS* test. This seemed appropriate from both a logical and psychological point of view because positive stimuli and their negatives are not necessarily complementary.

The seven values selected for measurement and their definitions are as follows:

Not Being Honest: actions or verbalizations of intention directed against fair play or taking something belonging to another.

Not Being Truthful: intentional distortion of reality verbally expressed.

Not Being Loyal: failure to "stick by" a friend or to go along with his wishes. Failure to defend a friend and his ideas when an opportunity to do so is clearly present.

Not Being Tactful-Impunitive: forcing one's opinions on others, being tactless and agressive when oversight or a "middle ground" would serve one's interests.

Not Being Generous: failure to give praise, approval or material things when another needs them. Selfishness when another needs them. Selfishness when opportunity for generosity exists.

Not Being Kind: being cruel, unfriendly or hostile toward another who is seeking nurturance, comfort or aid.

Non-Conforming: going against the consensus of one's group. Rejecting opinions and attitudes of the group when they are in conflict with one's own. Failure to enter into activities of one's group.

Format of the Pictorial VEMS Test

The Pictorial VEMS is a test that emphasizes pictorial rather than verbal stimuli in attempting to measure the social, ethical and moral values defined above. The test was designed to measure the respondent's hierarchy of values by presenting negative situations in which the respondent determines which of three pictures he believes represents the LEAST BAD and which one represents the WORST behavior.

The value categories, considered in the test, are the opposites of the seven value categories used in the Personal VEMS (that is, the Honesty rubric is represented by the main character Not Being Honest in the pictorial situation etc.). The test is made up of a combination of seven different pictures, each one showing the main character behaving in such a way as to violate one of the values previously defined. The pictorial situations were combined in all possible combinations of three each, making a total of 35 groups. The respondent is asked to specify which picture in each group of three represents the WORST behavior, and which the LEAST BAD behavior. The respondent is also asked to indicate what he believes the principal character in the picture is doing. Separate forms were constructed for males and females. The male and female forms of this are presented on the following 46 pages.

BLANK PAGE

VEMS PICTURE TEST, I, M

NAME ______________________

GRADE ______________________

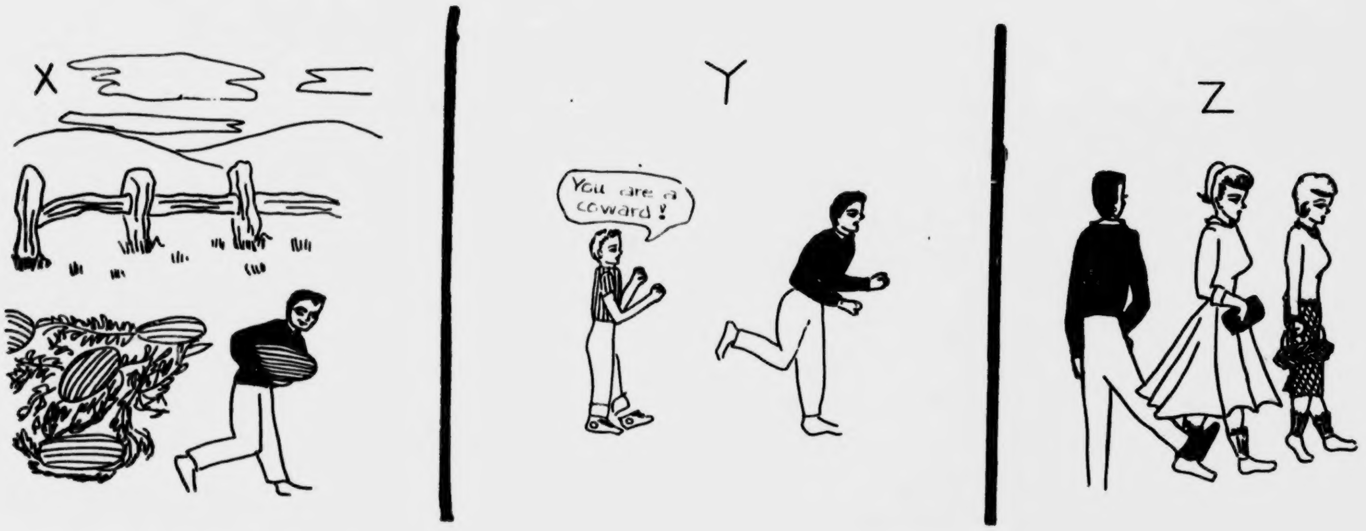
SCHOOL ______________________

2-60

Directions

You are going to look at some groups of pictures where John (who is always wearing a black sweater) is doing some things that most people would say he ought not to do. First let us see how one pupil (Sam) responded to one group of pictures because you are going to do the same thing to other groups of pictures.

EXAMPLE



ANSWER SHEET

GROUP	PICTURE	WHAT JOHN IS DOING IN THE PICTURE	WORST	LEAST BAD
GROUP A	X	John is stealing some watermelon	[✓ X] Y Z	X Y [✓ Z]
	Y	John is running away from a smaller boy		
	Z	John is just fooling		

1. First Sam examined each of the three pictures in the EXAMPLE and decided what John was doing in each one that he ought not to do.

   Then on the answer sheet, Sam wrote on lines X, Y, and Z respectively what he thought John was doing in each picture.

2. Sam next decided which picture in his judgment represented the worst behavior and circled the letter corresponding to that picture in the WORST column on the right side of the page.

   Sam decided that "stealing the money" was the worst behavior of the three shown, so he circled the X in the column at the right, under WORST.

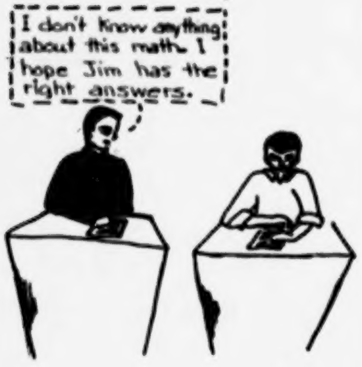
3. Next Sam decided which picture showed the behavior that he thought was the least undesirable of the three, and circled the letter corresponding to that picture in the LEAST BAD column on the right side of the page.

   Sam decided that picture Z, which he said represented John "just fooling", was the least bad, so he circled the Z in the column at the right, under LEAST BAD.

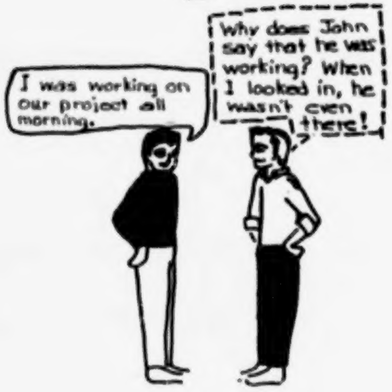
NOW GO AHEAD AND RESPOND TO EACH OF THE NEXT FOUR GROUPS OF PICTURES (GROUP I, GROUP II, GROUP III, AND GROUP IV) IN THE SAME WAY THAT SAM DID.

Group I

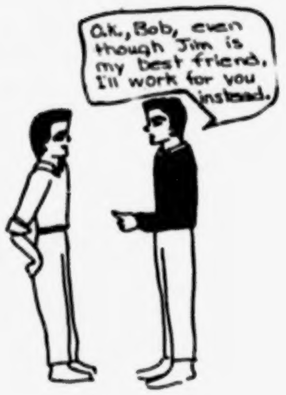
A


I don't know anything about this math. I hope Jim has the right answers.

B

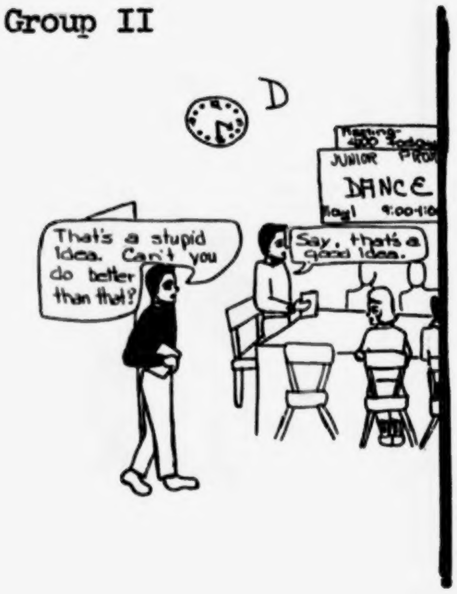

I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

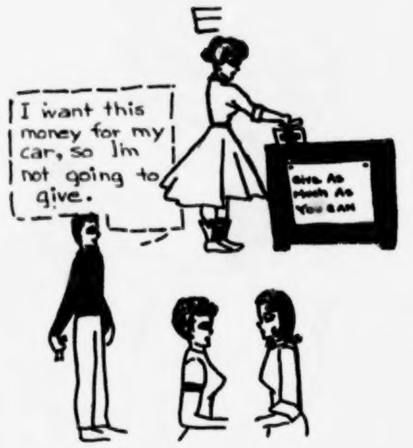
C

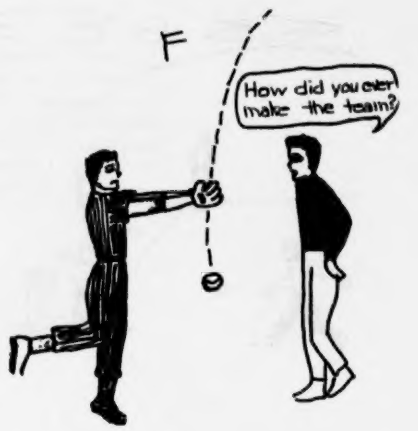

O.K., Bob, even though Jim is my best friend, I'll work for you instead.

Your judgment	Picture	What John is doing in the picture
	A	
	B	
	C	

Group II

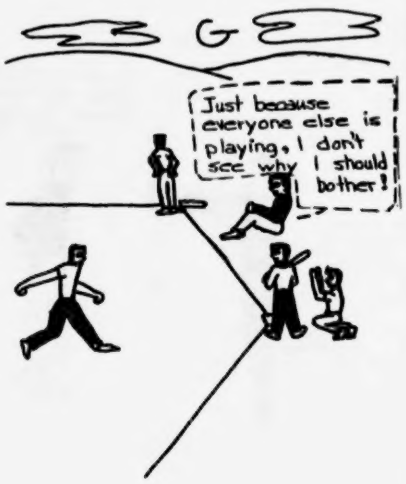

D
JUNIOR PRO
DANCE
May 1 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

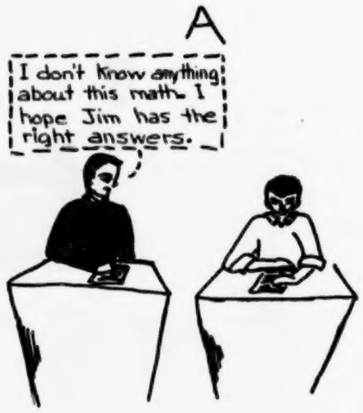

E
I want this money for my car, so I'm not going to give.
Give As Much As You Can

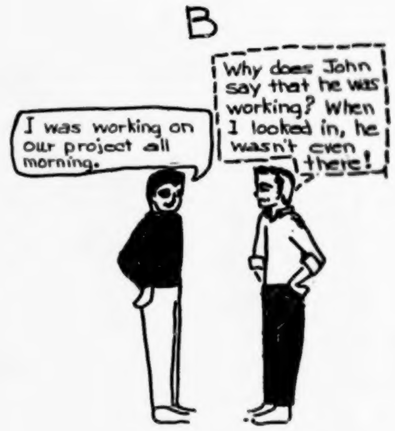

F
How did you ever make the team?

Your judgment	Picture	What John is doing in the picture
	D	
	E	
	F	

Group III

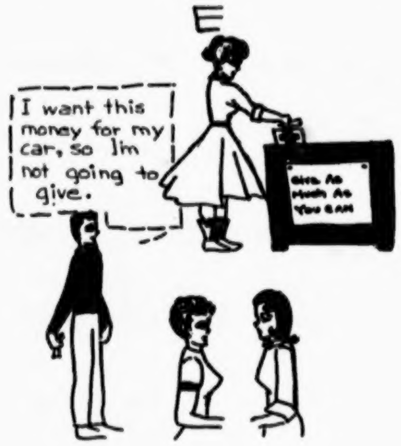

G
Just because everyone else is playing, I don't see why I should bother!

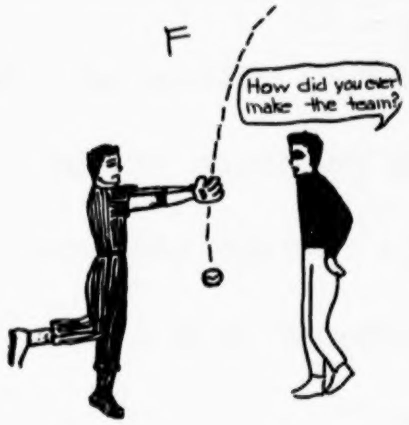

A
I don't know anything about this math. I hope Jim has the right answers.

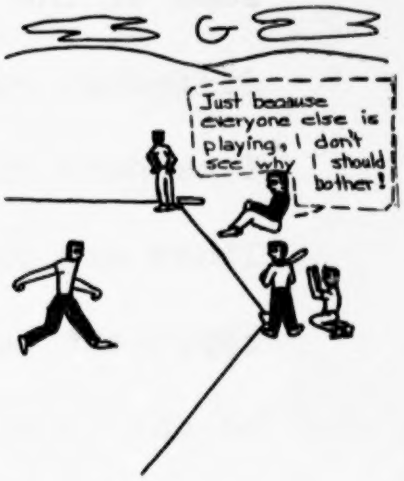

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

Your judgment	Picture	What John is doing in the picture
	G	
	A	
	B	

Group IV


E
I want this money for my car, so I'm not going to give.
Give As Much As You Can


F
How did you ever make the team?


G
Just because everyone else is playing, I don't see why I should bother!

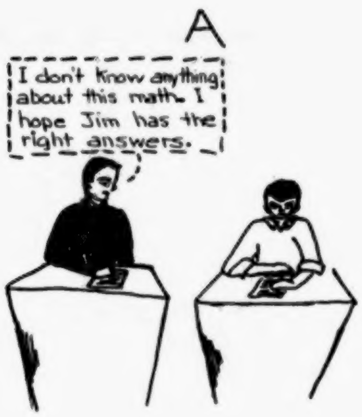
Your judgment	Picture	What John is doing in the picture
	E	
	F	
	G	

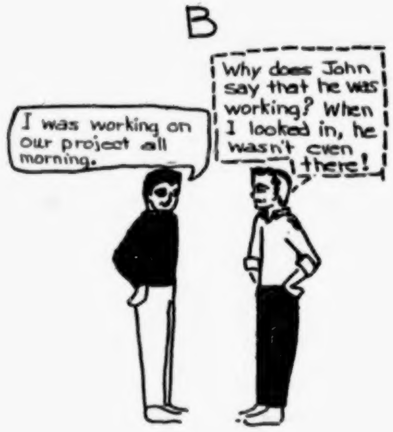
Some of the pictures in the first four groups were repeated in different combinations. Since no new pictures will be shown from here on, don't describe the picture (you will see that no new lines are provided).

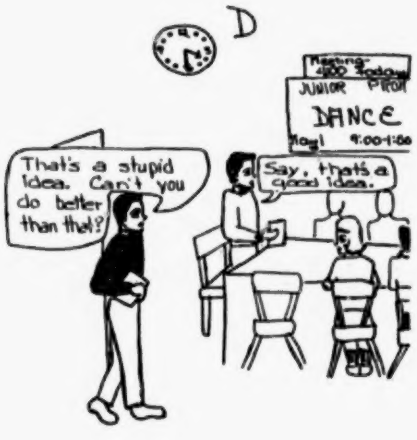
TURN THE ANSWER SHEET TO THE REVERSE SIDE AND CONTINUE. Circle in the **WORST** column, the letter corresponding to the picture which in your judgment represents the Worst behavior of the three, and circle in the **LEAST BAD** column, the letter corresponding to the picture which in your judgment represents the Least Bad behavior of the three.

Now go ahead and respond to each of the remaining pictures.

Plate V

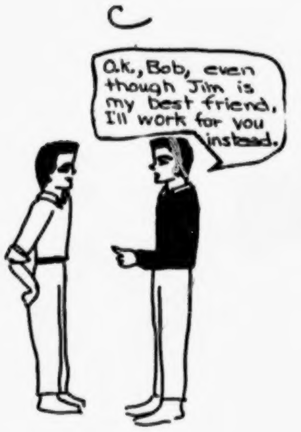

A
I don't know anything about this math. I hope Jim has the right answers.

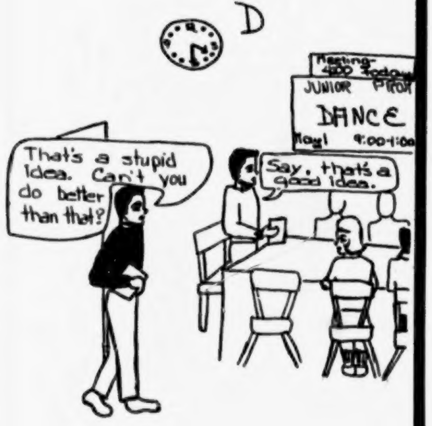

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

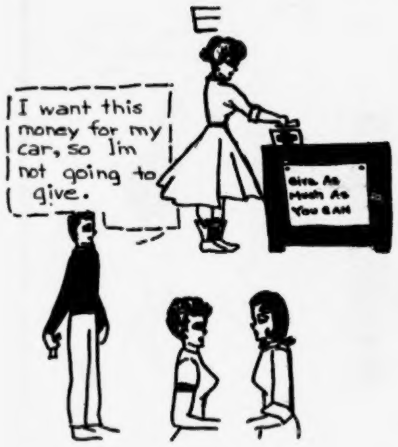

D
Meeting- 4:00 Today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

Your judgment	Picture
	A
	B
	D

Group VI

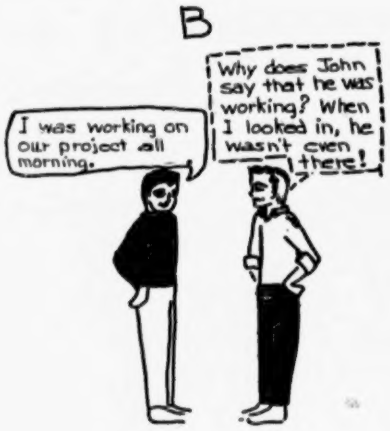

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

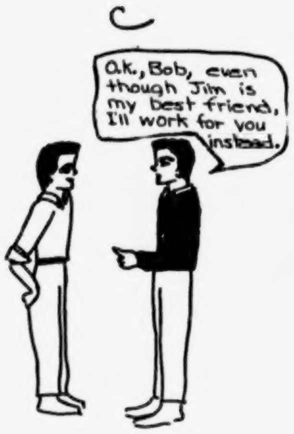

D
Meeting 4:00 Today
JUNIOR PROM
DANCE
Royl 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

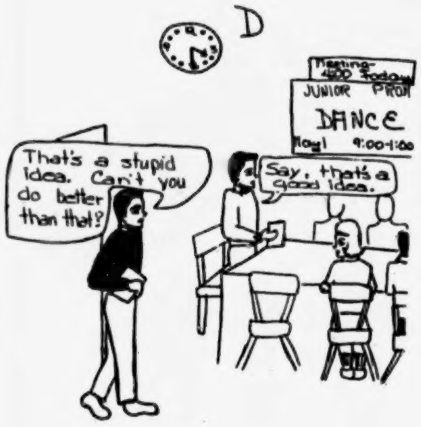

E
I want this money for my car, so I'm not going to give.
Give As Much As You CAN

Your judgment	Picture
	C
	D
	E

Group VII

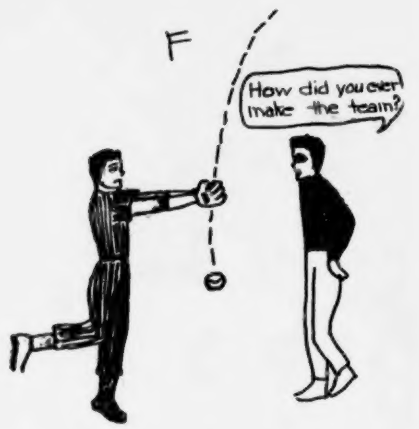

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

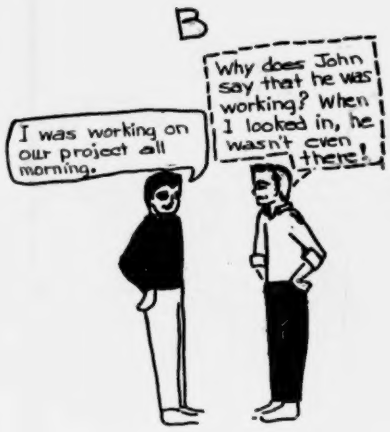

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

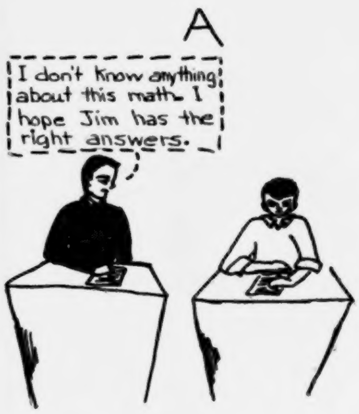

D
Meeting 4:00 Today
JUNIOR PROM
DANCE
Royl 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

Your judgment	Picture
	B
	C
	D

Group VIII

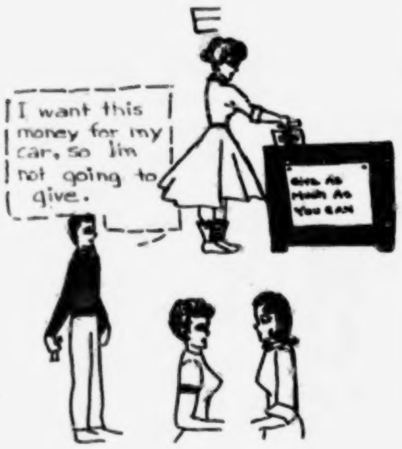

F
How did you ever make the team?

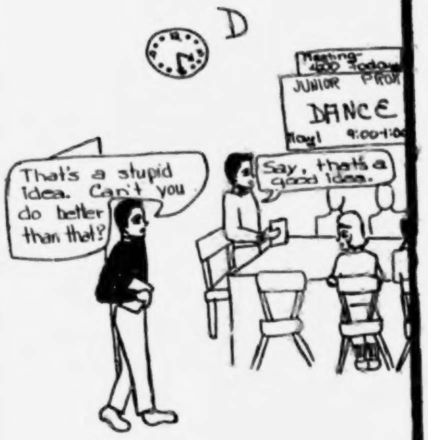

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

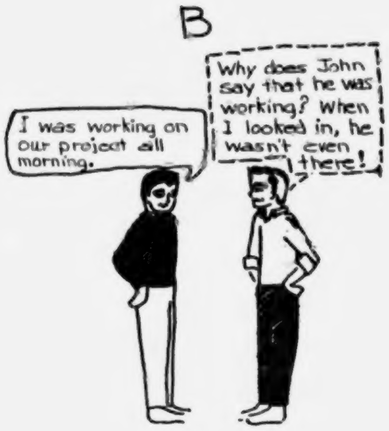

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
	F
	B
	A

Group IX

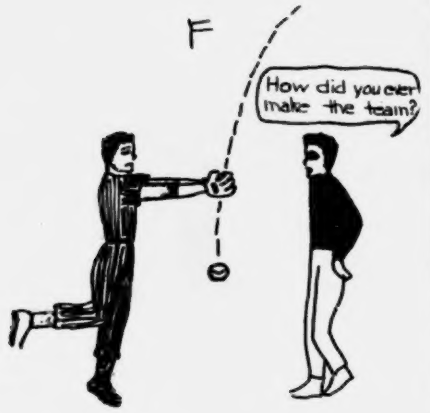

E
I want this money for my car, so I'm not going to give.
Give As Much As You CAN

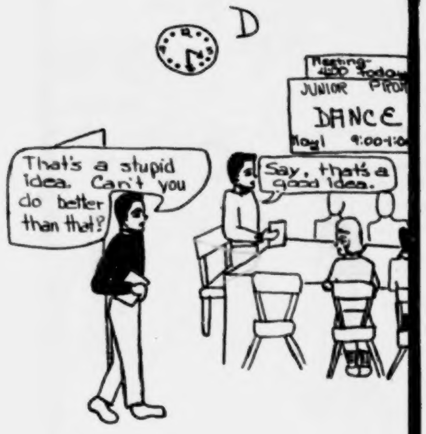

D
Meeting-
4:00 Today
JUNIOR PROM
DANCE
May! 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

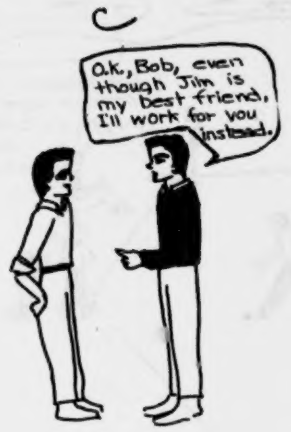

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

Your judgment	Picture
	E
	D
	B

Group X

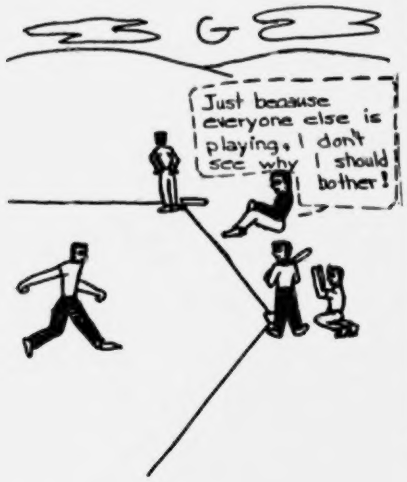

F
How did you ever make the team?

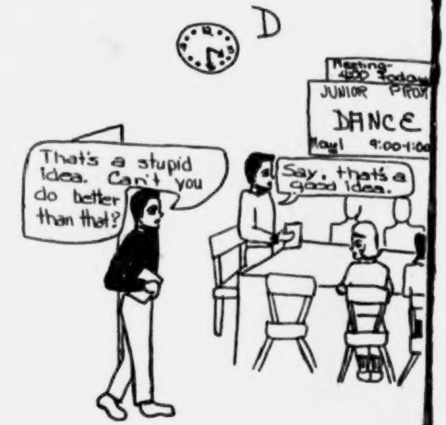

D
Meeting 4:00 Today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

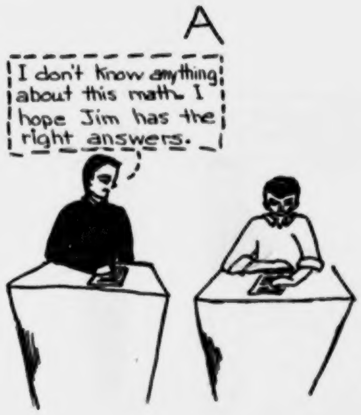

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

Your judgment	Picture
	F
	D
	C

Group XI

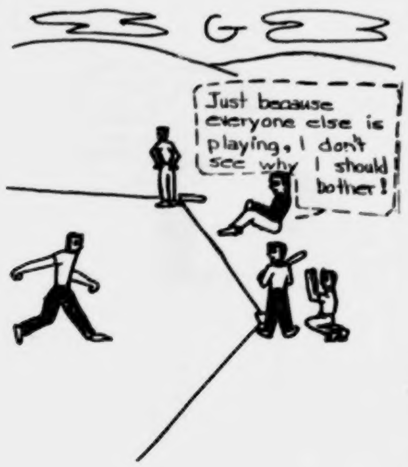

G
Just because everyone else is playing, I don't see why I should bother!

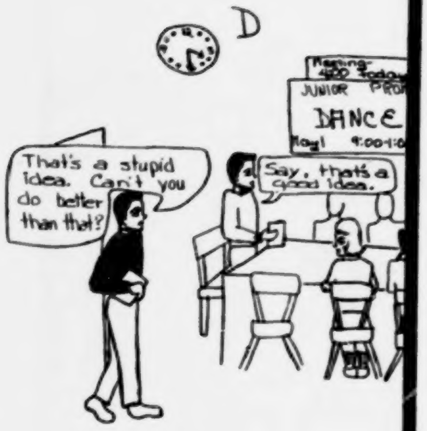

D
Meeting 4:00 Today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

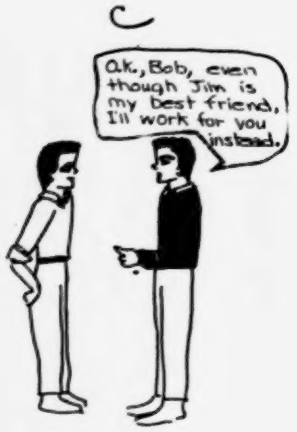

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
	G
	D
	A

Group XII

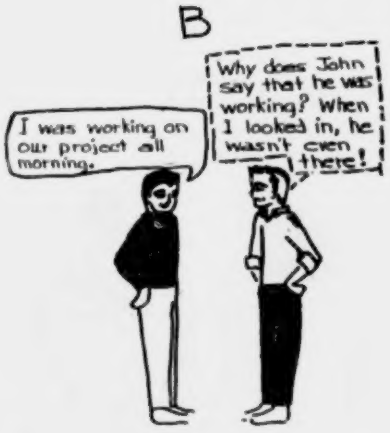

G
Just because everyone else is playing, I don't see why I should bother!

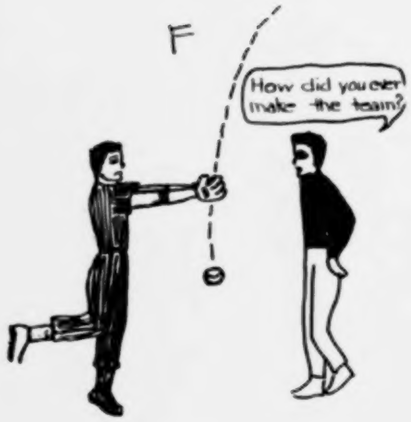

D
Meeting 4:00 today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

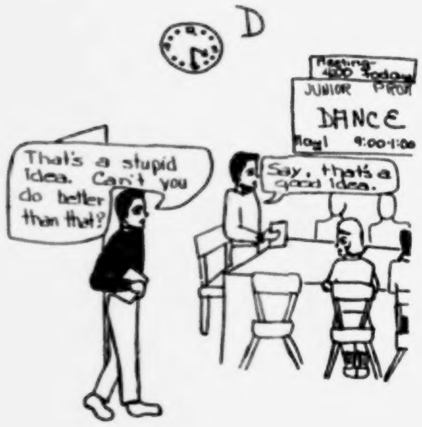

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

Your judgment	Picture
	G
	D
	C

Group XIII

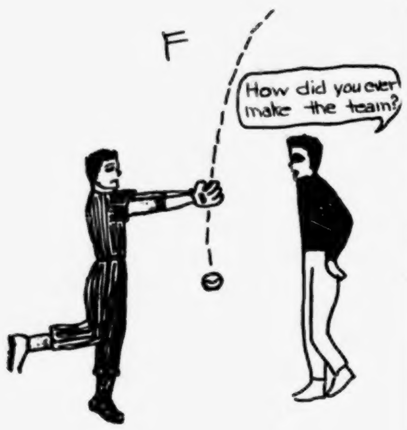

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

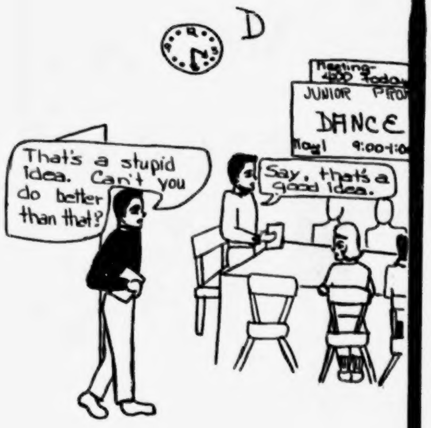

F
How did you ever make the team?

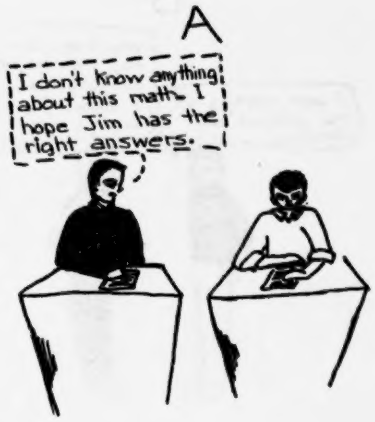

D
Meeting 4:00 today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

Your judgment	Picture
	B
	F
	D

Group XIV

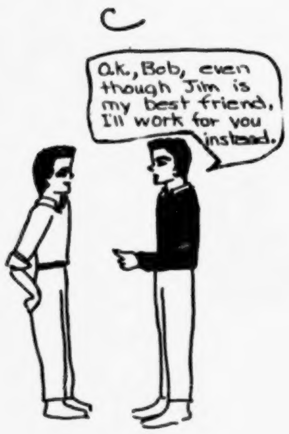

F
How did you ever make the team?

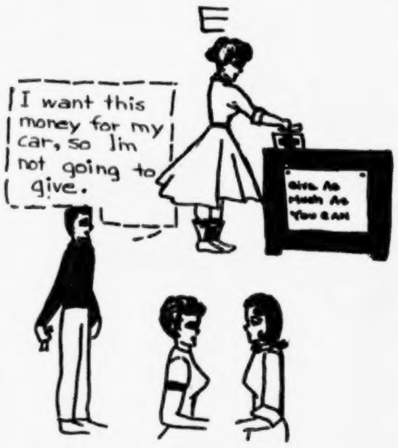

D
Meeting 4:00 Today
JUNIOR PROM
DANCE
Room 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

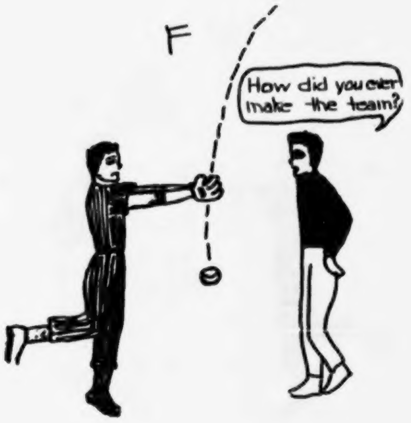

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
____________	F
____________	D
____________	A

Group XV

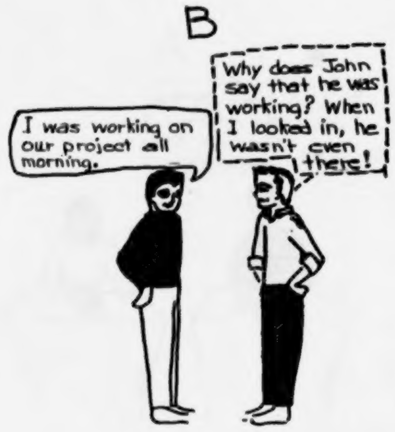

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

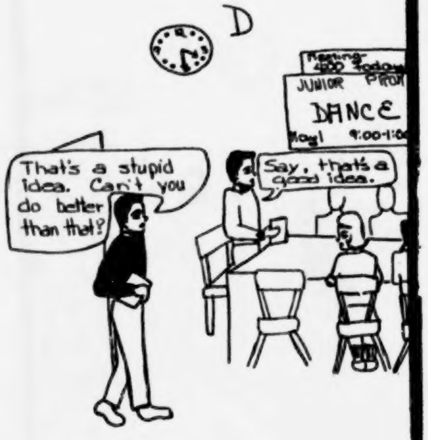

E
I want this money for my car, so Jim not going to give.
Give As Much As You CAN

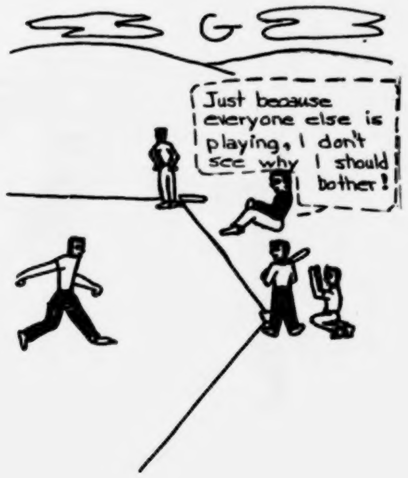

F
How did you ever make the team?

Your judgment	Picture
____________	C
____________	E
____________	F

Group XVI

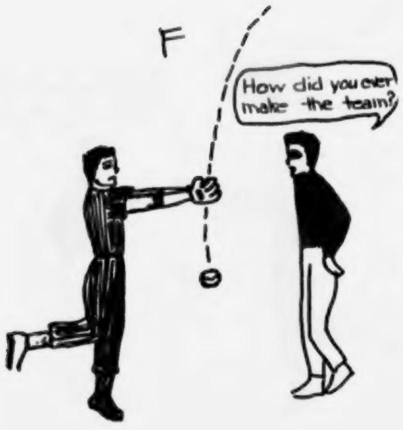

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

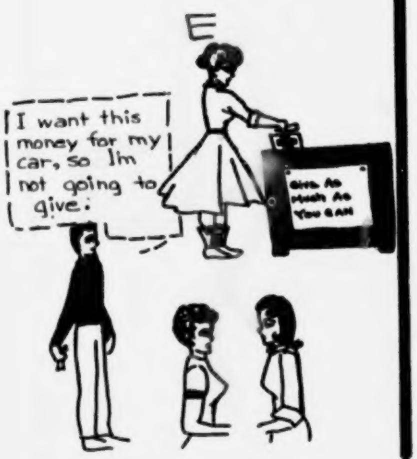

D
Meeting 4:00 Today
JUNIOR PROM
DANCE
May 1 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

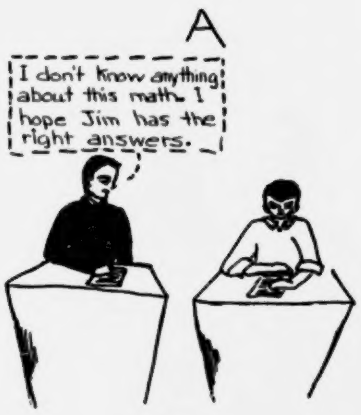

G
Just because everyone else is playing, I don't see why I should bother!

Your judgment	Picture
	B
	D
	G

Group XVII

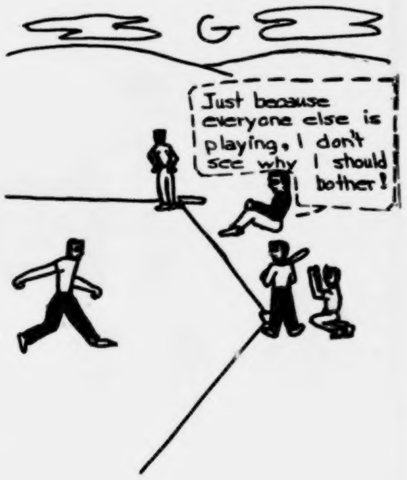

F
How did you ever make the team?

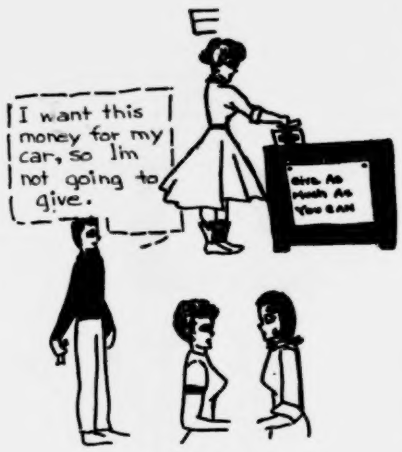

E
I want this money for my car, so I'm not going to give.
Give As Much As You Can

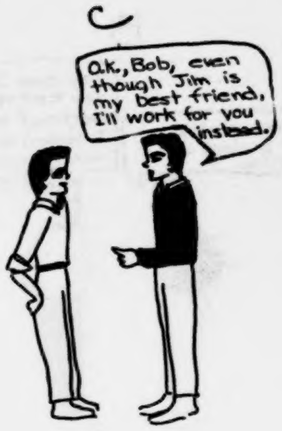

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
	F
	E
	A

Group XVIII

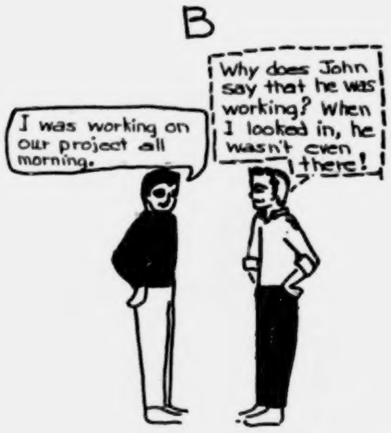

G
Just because everyone else is playing, I don't see why I should bother!

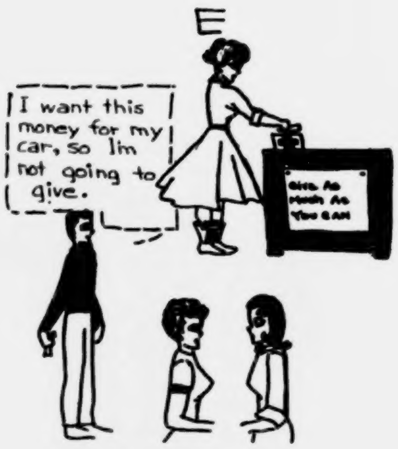

E
I want this money for my car, so I'm not going to give.
Give As Much As You CAN

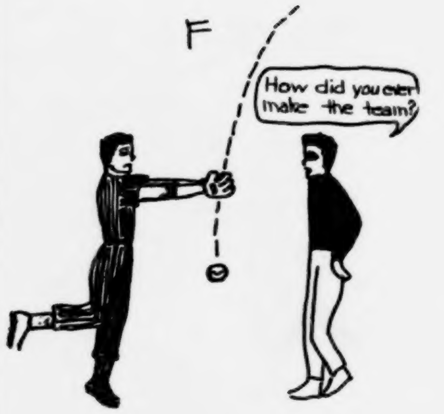

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

Your judgment	Picture
	G
	E
	C

Group XIX

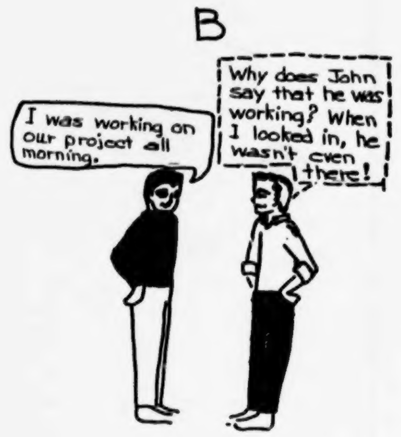

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

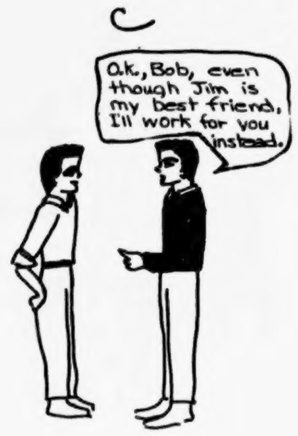

E
I want this money for my car, so I'm not going to give.
Give As Much As You CAN

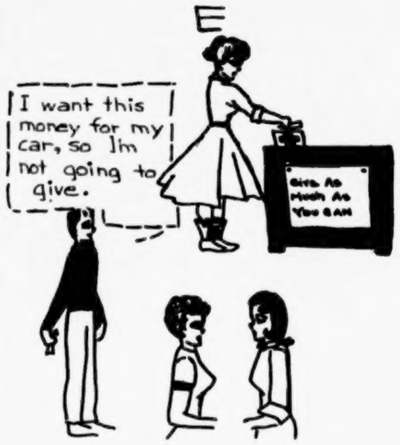

F
How did you ever make the team?

Your judgment	Picture
	B
	E
	F

Group XX

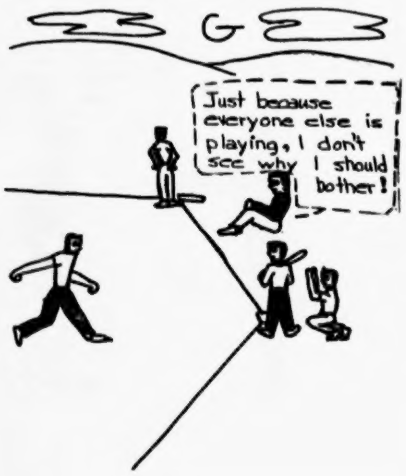

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

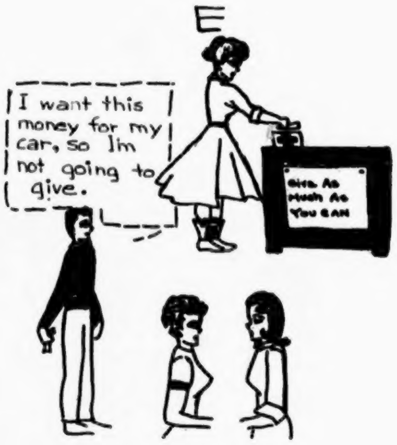

C
O.k., Bob, even though Jim is my best friend, I'll work for you instead.

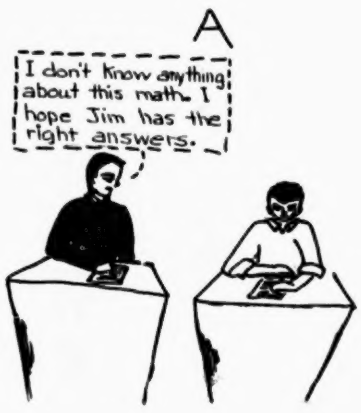

E
I want this money for my car, so I'm not going to give.
Give As Much As You CAN

Your judgment	Picture
	B
	C
	E

Group XXI

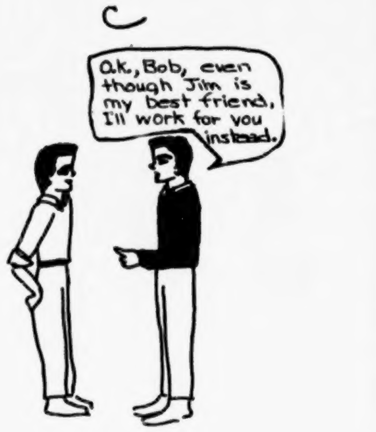

G
Just because everyone else is playing, I don't see why I should bother!

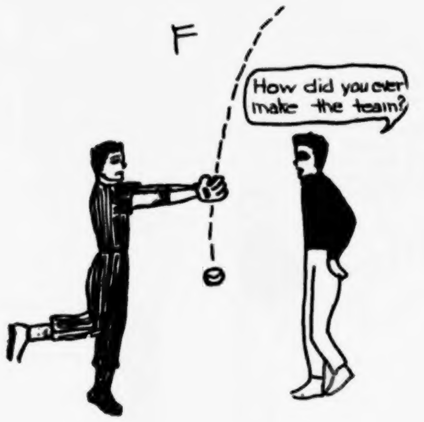

E
I want this money for my car, so I'm not going to give.
Give As Much As You CAN

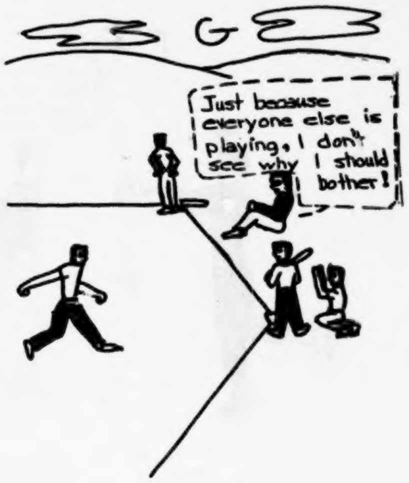

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
	G
	E
	A

Group XXII

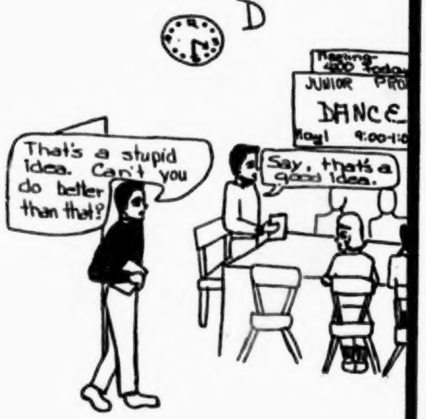

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

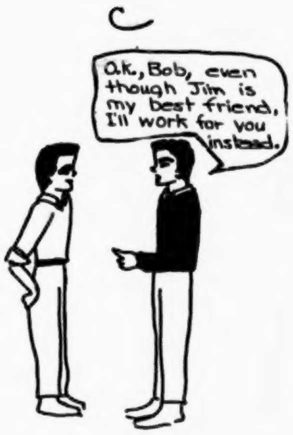

F
How did you ever make the team?

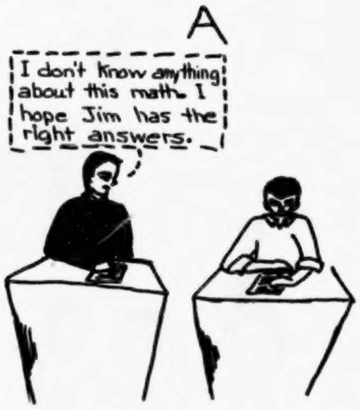

G
Just because everyone else is playing, I don't see why I should bother!

Your judgment	Picture
	C
	F
	G

Group XXIII

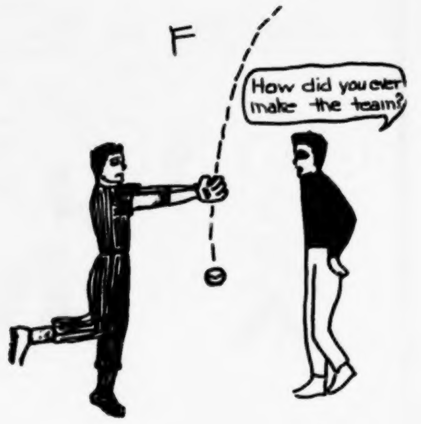

D
Meeting-
4:00 toda
JUNIOR PRO
DANCE
May 1 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

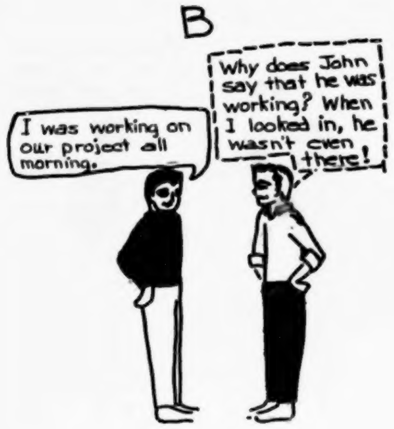

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

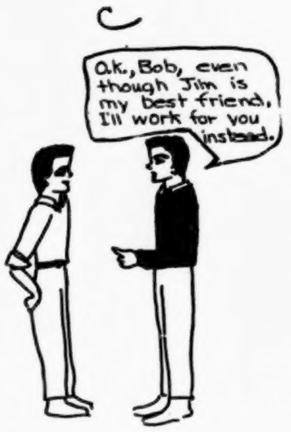

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
	D
	C
	A

Group XXIV

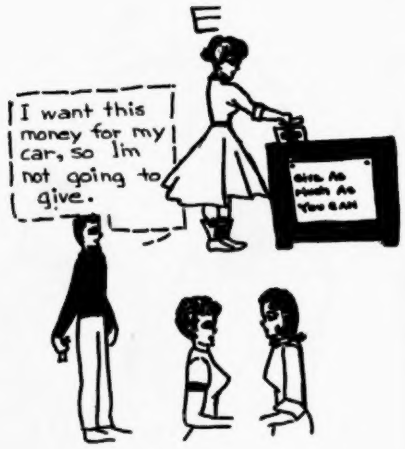

F
How did you ever make the team?

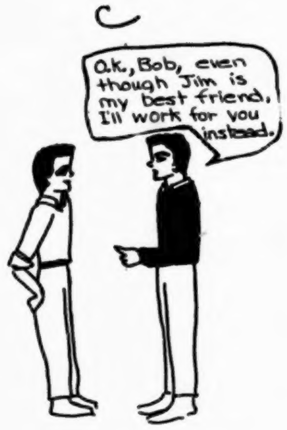

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

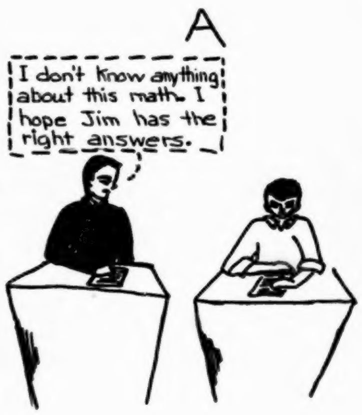

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

Your judgment	Picture
	F
	B
	C

Group XXV

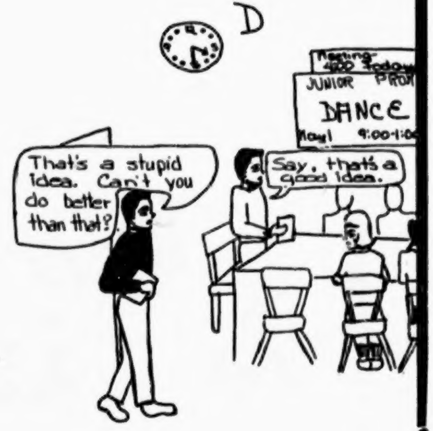

E
I want this money for my car, so I'm not going to give.
Give As Much As You Can

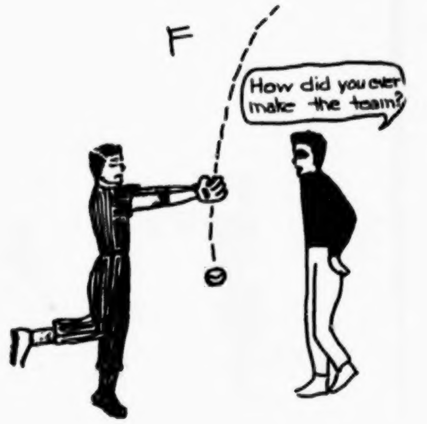

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

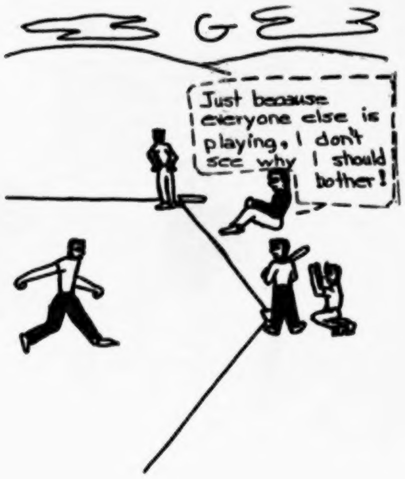

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
	E
	C
	A

Group XXVI

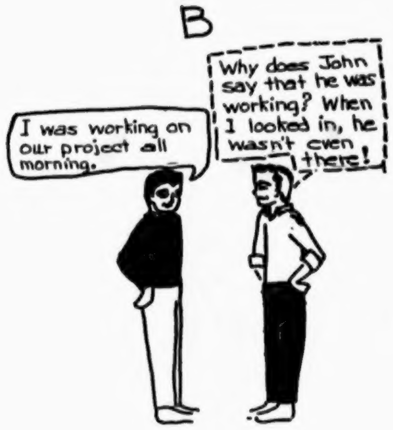

D
Meeting-
4:00 Today
JUNIOR PRO
DANCE
Royal 9:00-1:0
That's a stupid Idea. Can't you do better than that?
Say, that's a good Idea.

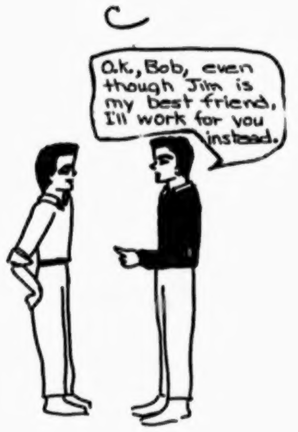

F
How did you ever make the team?

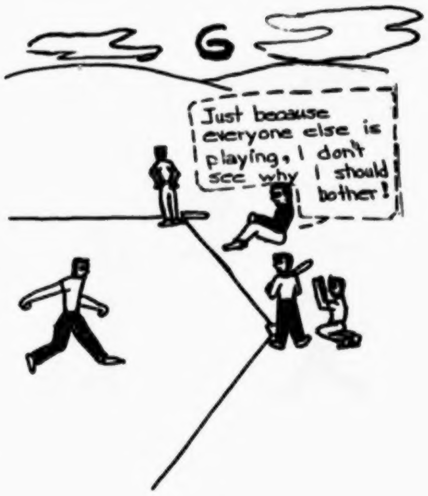

G
Just because everyone else is playing, I don't see why I should bother!

Your judgment	Picture
	D
	F
	G

Group XXVII

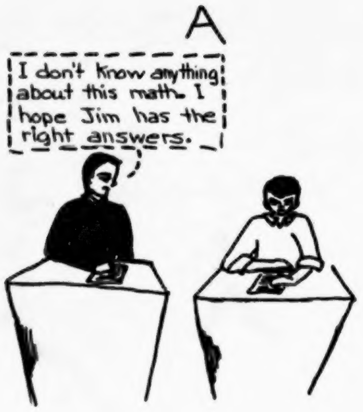

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

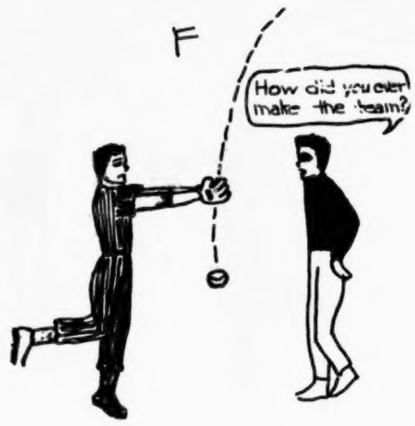

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

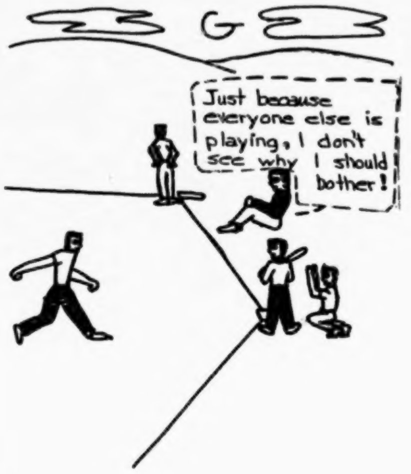

G
Just because everyone else is playing, I don't see why I should bother!

Your judgment	Picture
	B
	C
	G

Group XXVIII

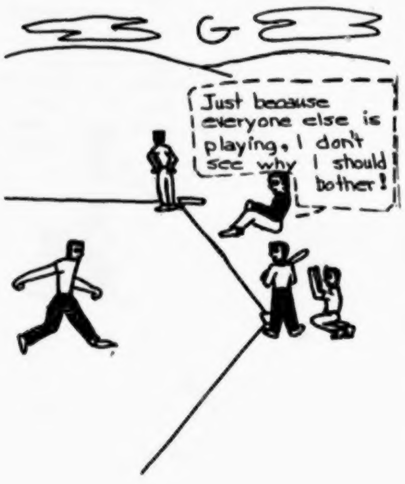

A
I don't know anything about this math. I hope Jim has the right answers.

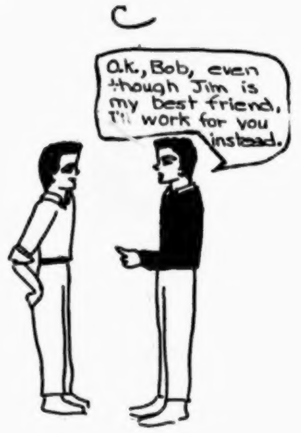

F
How did you ever make the team?

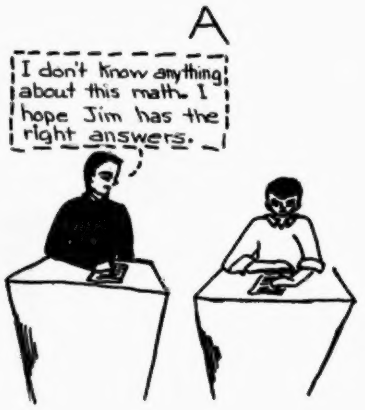

G
Just because everyone else is playing, I don't see why I should bother!

Your judgment	Picture
	A
	F
	G

Group XXIX

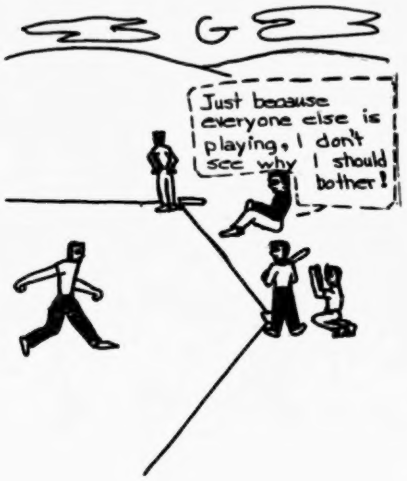

G
Just because everyone else is playing, I don't see why I should bother!

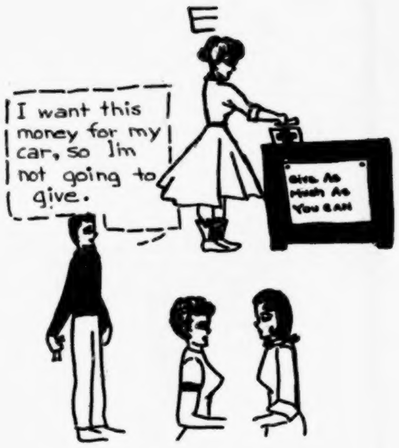

C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.

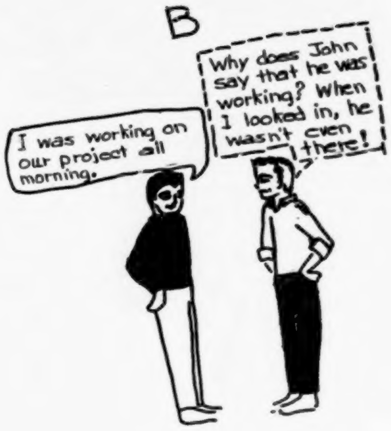

A
I don't know anything about this math. I hope Jim has the right answers.

Your judgment	Picture
	G
	C
	A

Group XXX

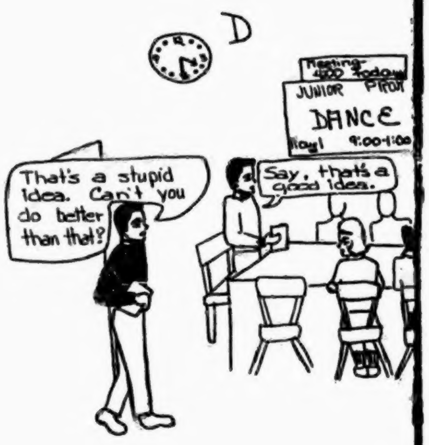

G
Just because everyone else is playing, I don't see why I should bother!

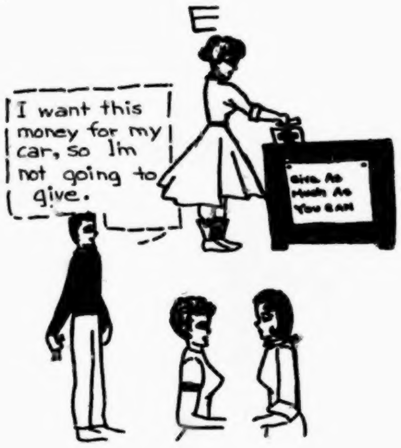

E
I want this money for my car, so I'm not going to give.
Give As Much As You Can

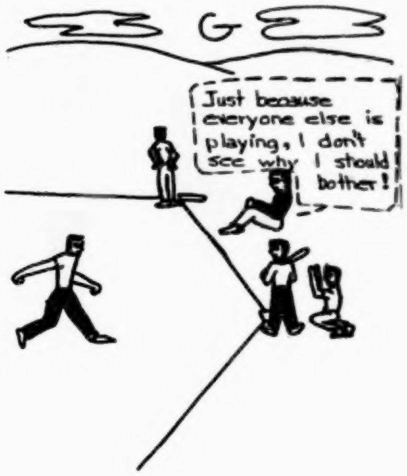

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

Your judgment	Picture
	G
	E
	B

Group XXXI

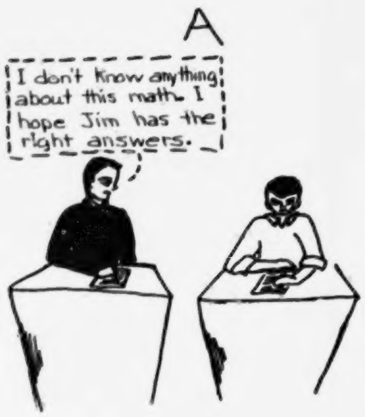

D
Meeting 4:00 today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

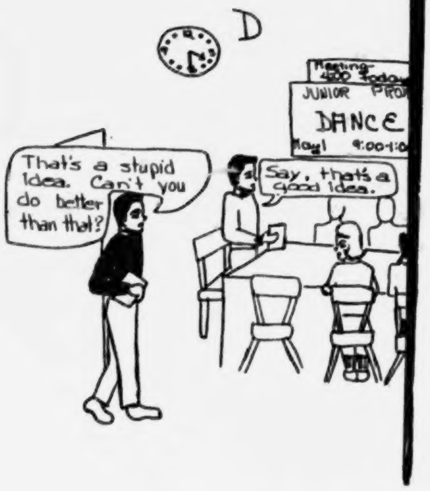

E
I want this money for my car, so I'm not going to give.
Give As Much As You Can

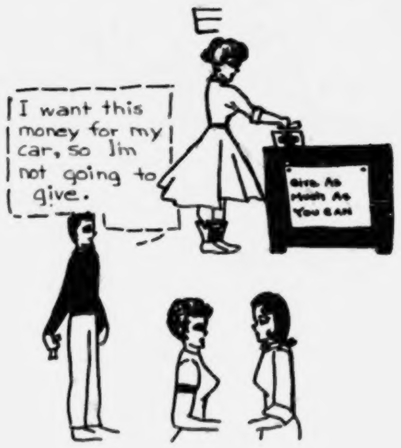

G
Just because everyone else is playing, I don't see why I should bother!

Your judgment	Picture
	D
	E
	G

Group XXXII

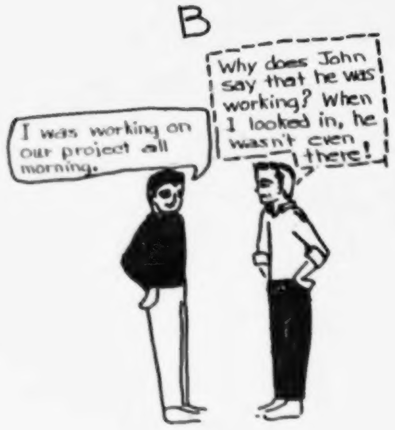

A
I don't know anything about this math. I hope Jim has the right answers.

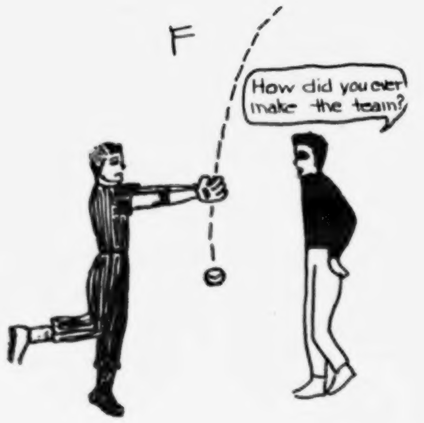

D
Meeting 4:00 Today
JUNIOR PRO
DANCE
May 1 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea.

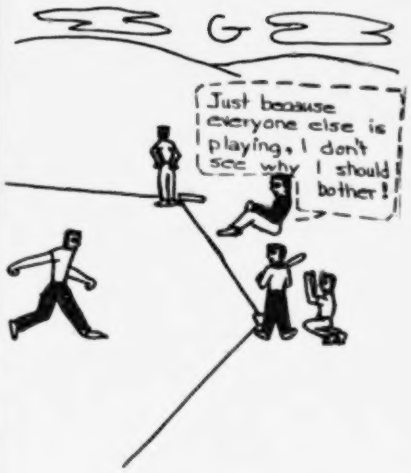

E
I want this money for my car, so Im not going to give.
Give As Much As You Can

Your judgment	Picture
	A
	D
	E

Group XXXIII

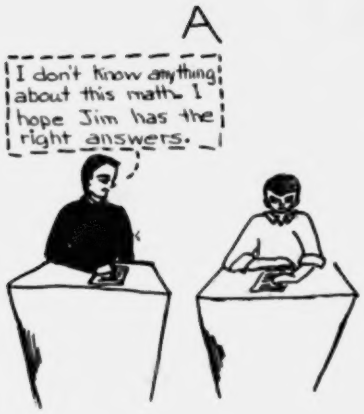

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

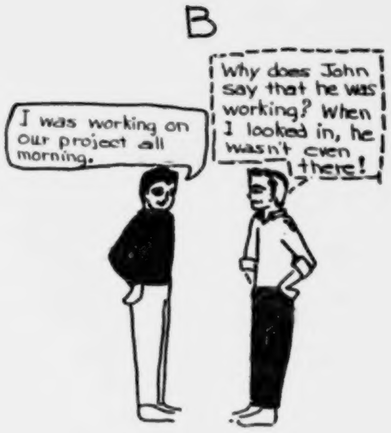

F
How did you ever make the team?

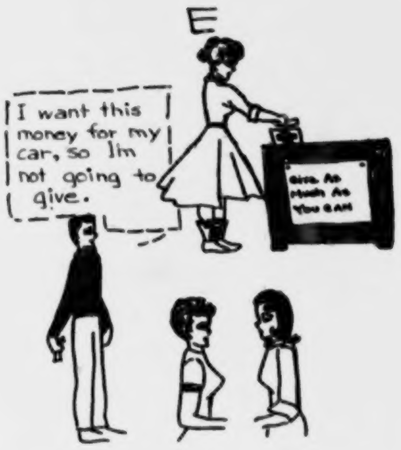

G
Just because everyone else is playing, I don't see why I should bother!

Your judgment	Picture
	B
	F
	G

Group XXXIV

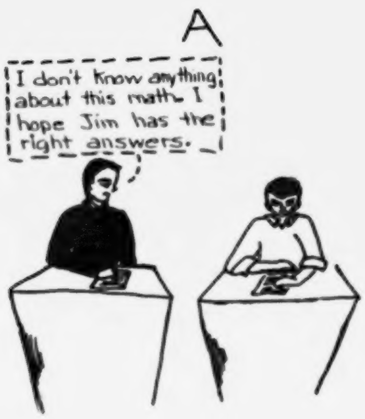

A
I don't know anything about this math. I hope Jim has the right answers.

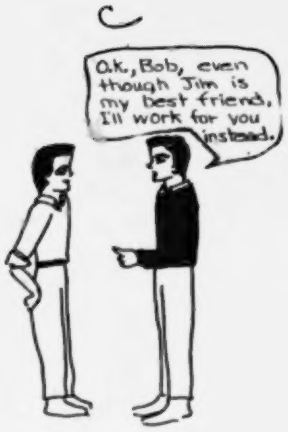

B
I was working on our project all morning.
Why does John say that he was working? When I looked in, he wasn't even there!

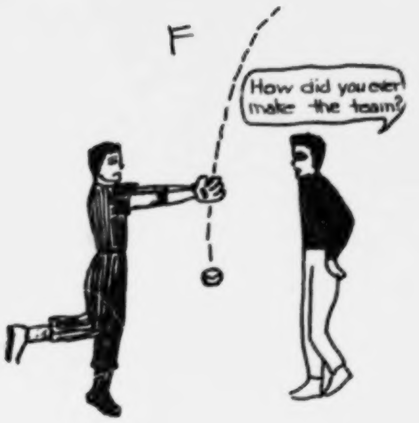

E
I want this money for my car, so Jim not going to give.
Give As Much As You CAN

Your judgment	Picture
	A
	B
	E

Group XXXV


A
I don't know anything about this math. I hope Jim has the right answers.


C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.


F
How did you ever make the team?

Your judgment	Picture
	A
	C
	F

BLANK PAGE

VEMS PICTURE TEST, I, F

NAME ____________________

GRADE ____________________

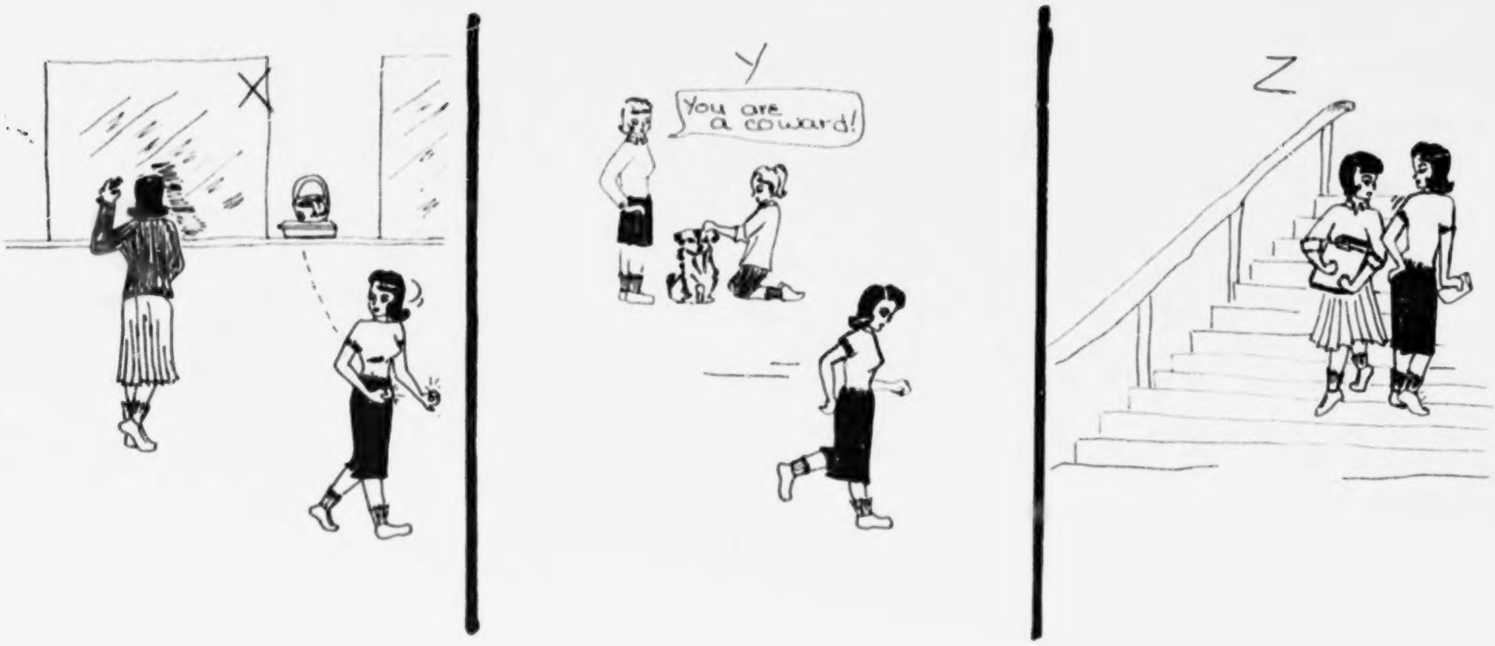
SCHOOL____________________

2-60

Directions

You are going to look at some groups of pictures where Jane (who is always wearing a black skirt) is doing some things that most people would say she ought not to do. First let us see how one pupil (Sue) responded to one group of pictures because you are going to do the same thing to other groups of pictures.

EXAMPLE



ANSWER SHEET

GROUP	PICTURE	WHAT JANE IS DOING IN THE PICTURE	WORST	LEAST BAD
GROUP A	X	Jane is stealing some money	[✓ X] Y Z	X Y [✓ Z]
	Y	Jane is a Coward and is running away from a dog		
	Z	Jane is just fooling		

1. First Sue examined each of the three pictures in the **EXAMPLE** and decided what Jane was doing in each one that she ought not to do.

   Then on the answer sheet, Sue wrote on lines **X**, **Y**, and **Z** respectively, what she thought Jane was doing in each picture.

2. Sue next decided which picture in her judgment represented the worst behavior, and circled the letter corresponding to that picture in the WORST column on the right side of the page.

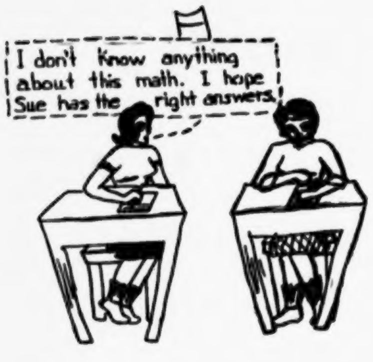
   Sue decided that "stealing the money" was the worst behavior of the three shown, so she circled the **X** in the column at the right, under WORST.

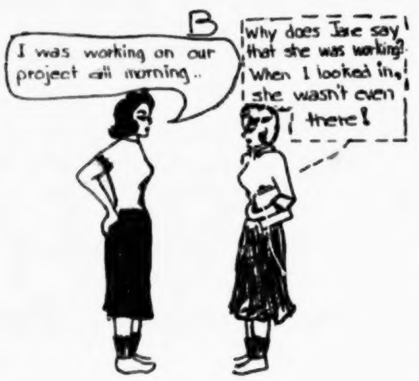
3. Next Sue decided which picture showed the behavior that she thought was the least undersirable of the three, and circled the letter corresponding to that picture in the LEAST BAD column on the right side of the page.

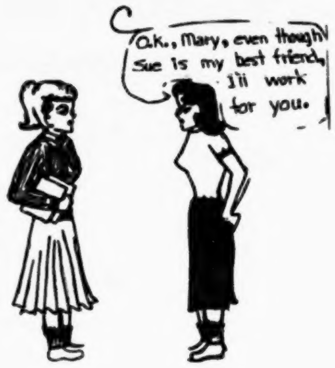
   Sue decided that picture Z, which she said represented Jane "just fooling" was the least bad, so she circled the Z in the column at the right, under Least Bad.

NOW GO AHEAD AND RESPOND TO EACH OF THE NEXT FOUR GROUPS OF PICTURES (GROUP I, GROUP II, GROUP III and GROUP IV) IN THE SAME WAY THAT SUE DID.

Group I

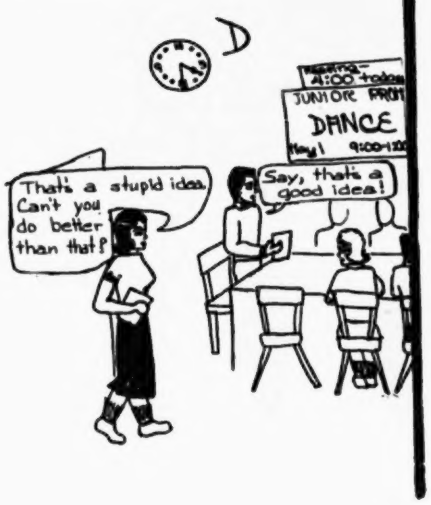

A
I don't know anything about this math. I hope Sue has the right answers.

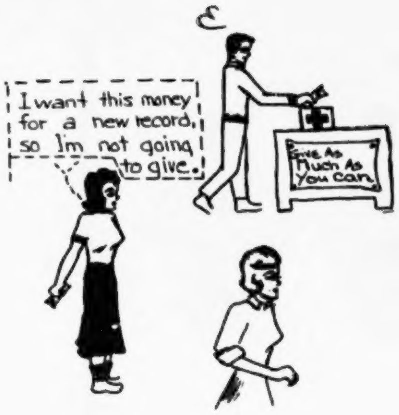

B
I was working on our project all morning..
Why does Jane say that she was working? When I looked in, she wasn't even there!

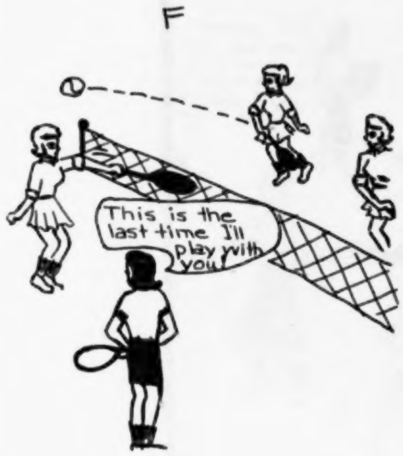

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

Your judgment	Picture	What Jane is doing in the picture
	A	
	B	
	C	

Group II

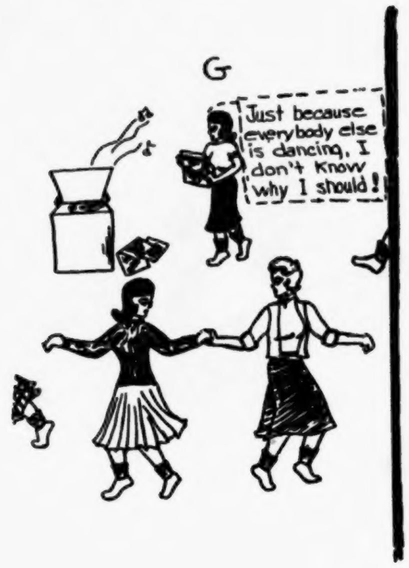

D
4:00 toda
JUNIOR PROM
DANCE
May 1 9:00-12
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

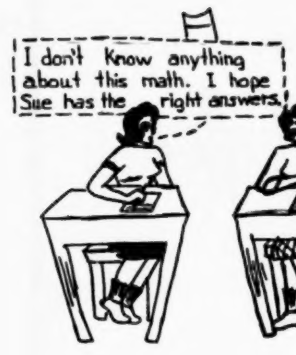

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can.

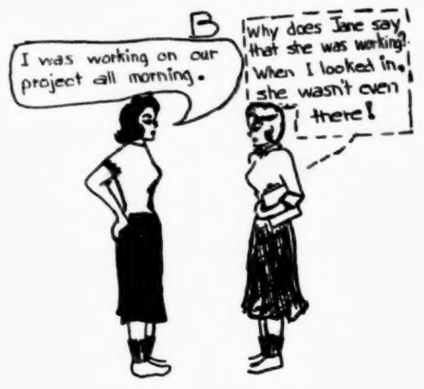

F
This is the last time I'll play with you!

Your judgment	Picture	What Jane is doing in the picture
	D	
	E	
	F	

Group III

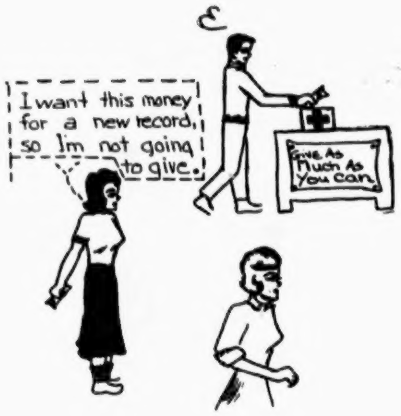

G
Just because everybody else is dancing, I don't know why I should!

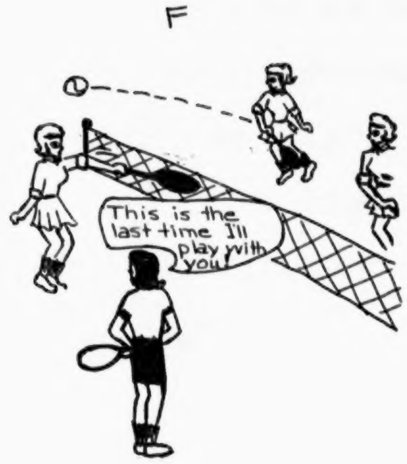

A
I don't know anything about this math. I hope Sue has the right answers.

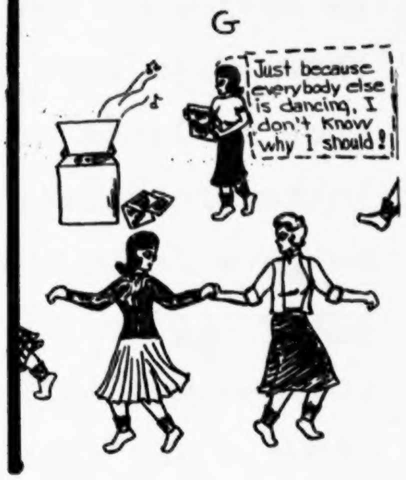

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

Your judgment	Picture	What Jane is doing in the picture
	G	
	A	
	B	

Group IV


E
I want this money for a new record, so Im not going to give.
Give As Much As You can


F
This is the last time I'll play with you!


G
Just because everybody else is dancing, I don't know why I should!

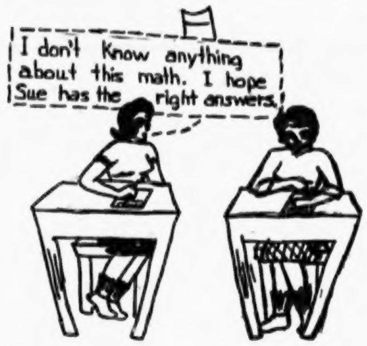
Your judgment	Picture	What Jane is doing in the picture
______	E	______
______	F	______
______	G	______

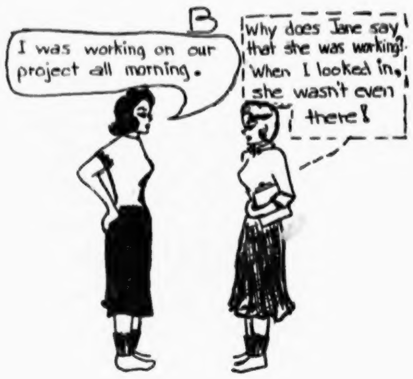
Some of the pictures in the first four groups were repeated in different combinations. Since no new pictures will be shown from here on, don't describe the picture (you will see that no new lines are provided).

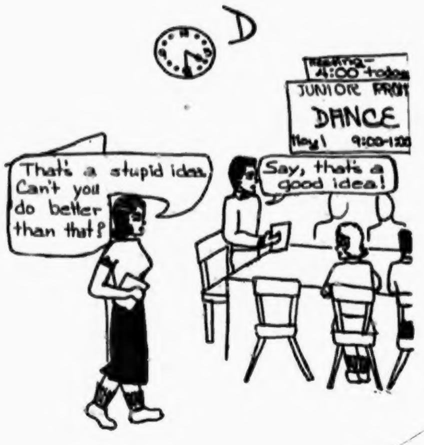
TURN THE ANSWER SHEET TO THE REVERSE SIDE AND CONTINUE. Circle in the WORST column, the letter corresponding to the picture which in your judgment represents the Worst behavior of the three, and circle in the LEAST BAD column, the letter corresponding to the picture which in your judgment represents the Least Bad behavior of the three.

Now go ahead and respond to each of the remaining pictures.

Plate V

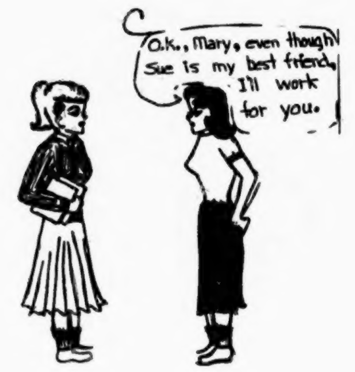

A
I don't know anything about this math. I hope Sue has the right answers.

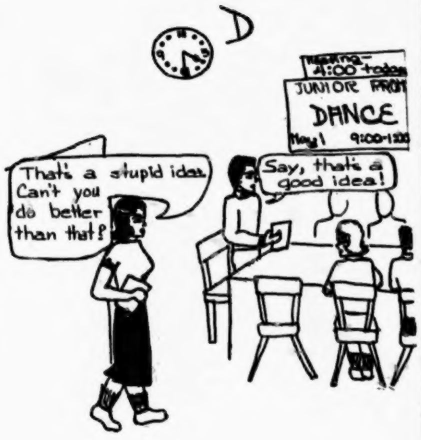

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

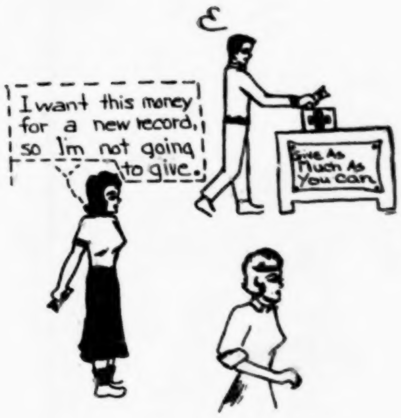

D
4:00 toda
JUNIOR PRO
DANCE
May 1 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

Your judgment	Picture
____________	A
____________	B
____________	D

Group VI

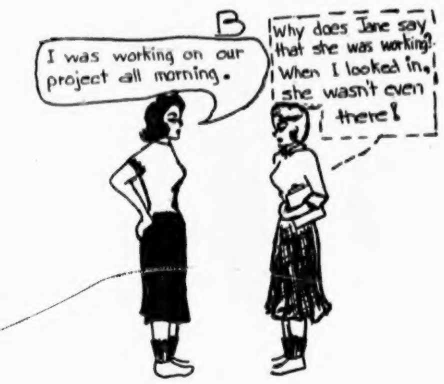

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

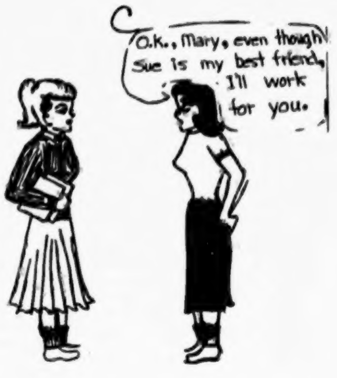

D
Meeting— 4:00 today
JUNIOR PROM DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

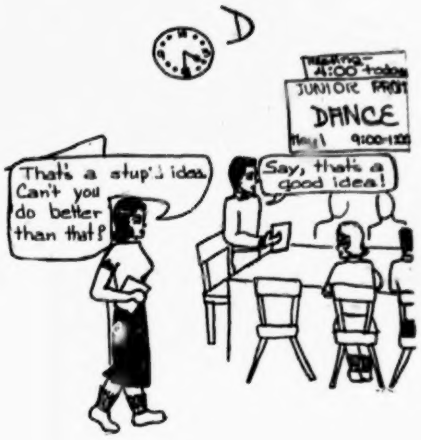

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can

Your judgment	Picture
	C
	D
	E

Group VII

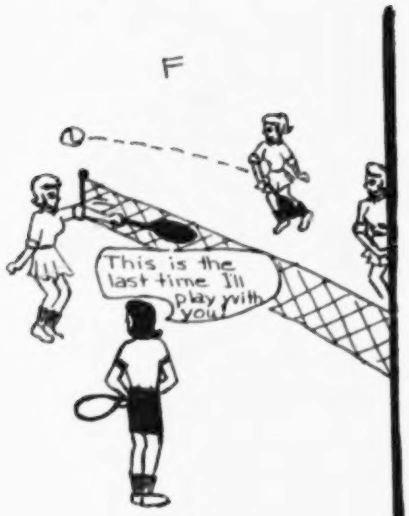

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

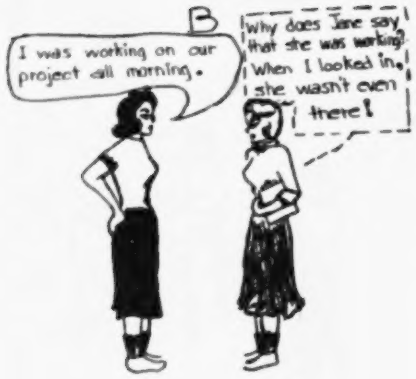

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

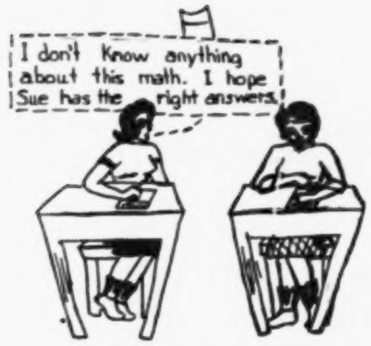

D
Meeting— 4:00 today
JUNIOR PROM DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

Your judgment	Picture
	B
	C
	D

Group VIII

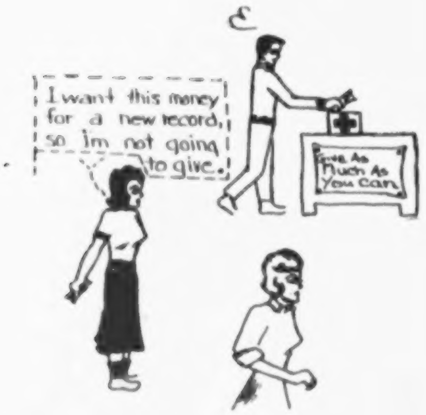

F
This is the last time I'll play with you!

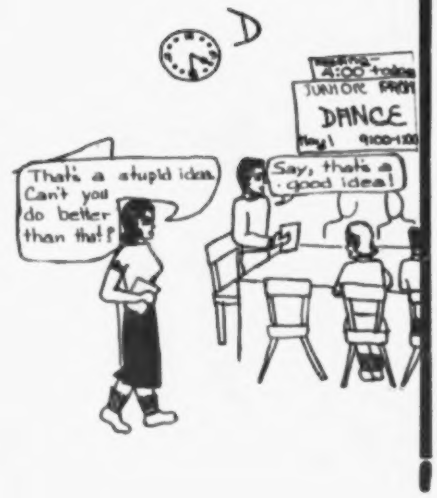

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

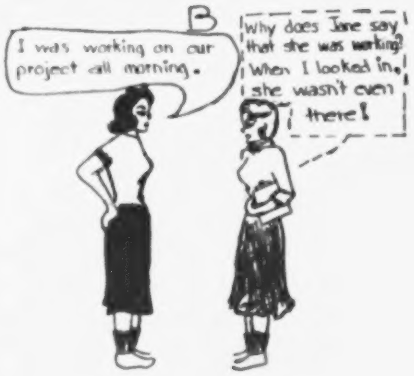

A
I don't know anything about this math. I hope Sue has the right answers.

Your judgment	Picture
	F
	B
	A

Group IX

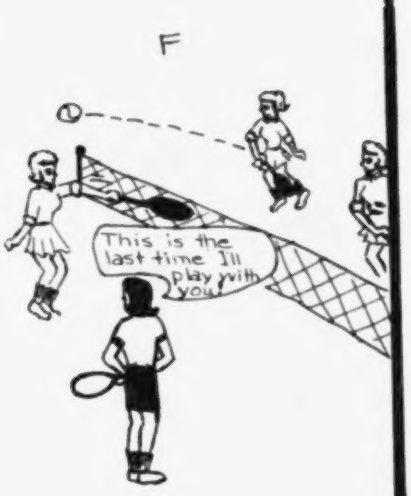

E
I want this money for a new record, so I'm not going to give.
Give As Much As You Can

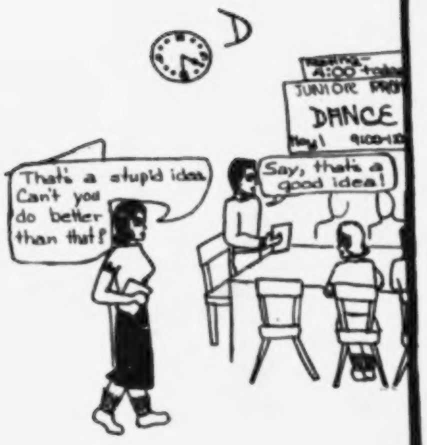

D
Meeting 4:00 today
JUNIORS PROM DANCE May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

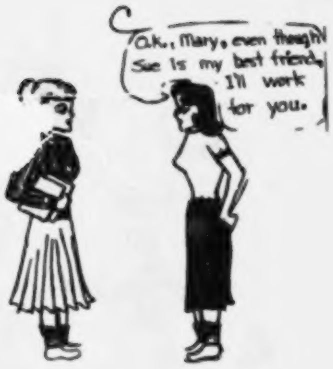

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

Your judgment	Picture
	E
	D
	B

Group X

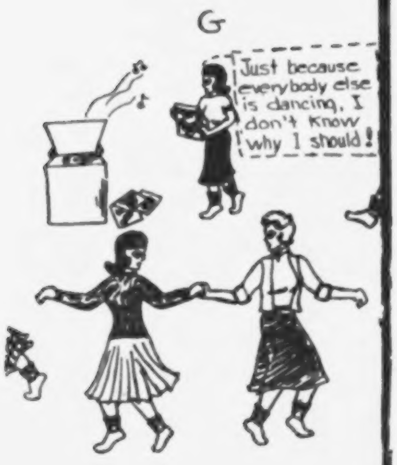

F
This is the last time I'll play with you!

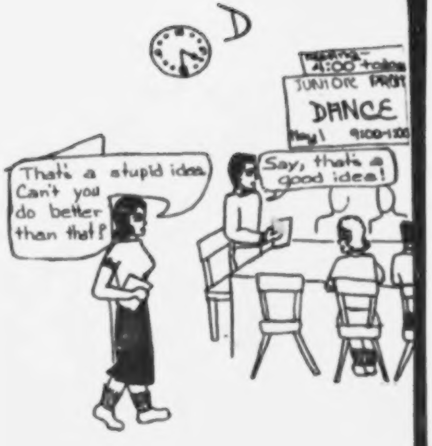

D
Meeting— 4:00 today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

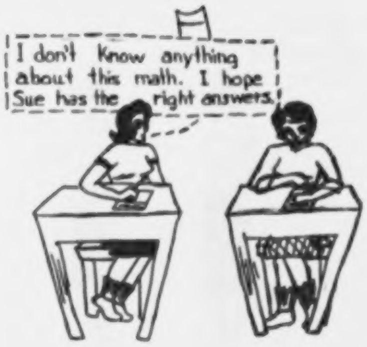

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

Your judgment	Picture
	F
	D
	C

Group XI

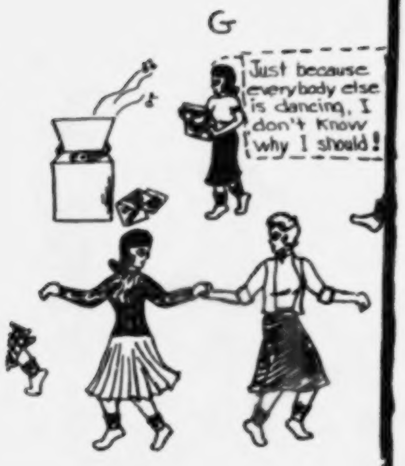

G
Just because everybody else is dancing, I don't know why I should!

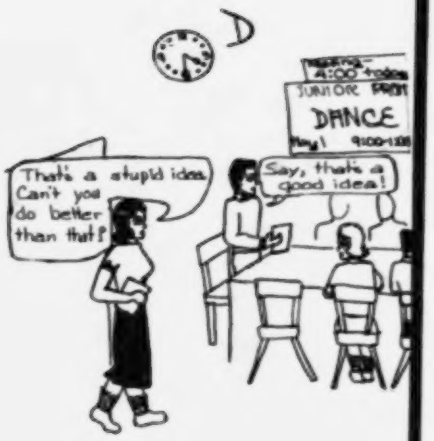

D
Meeting— 4:00 today
JUNIOR PROM
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

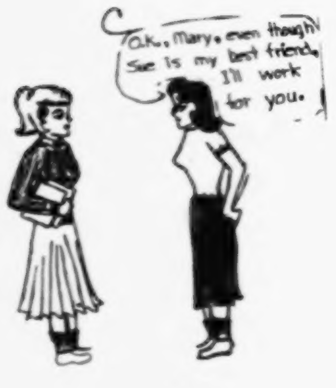

A
I don't know anything about this math. I hope Sue has the right answers.

Your judgment	Picture
	G
	D
	A

Group XII

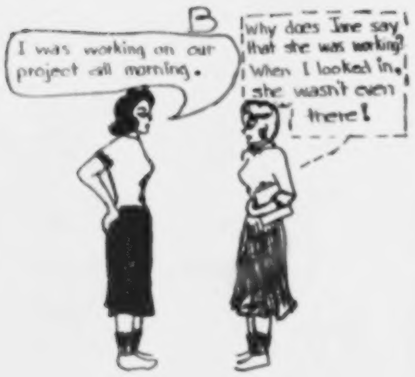

G
Just because everybody else is dancing, I don't know why I should!

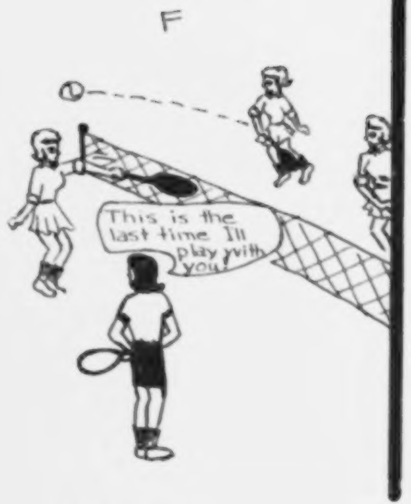

D
Meeting— 4:00 today
JUNIOR PROM DANCE May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

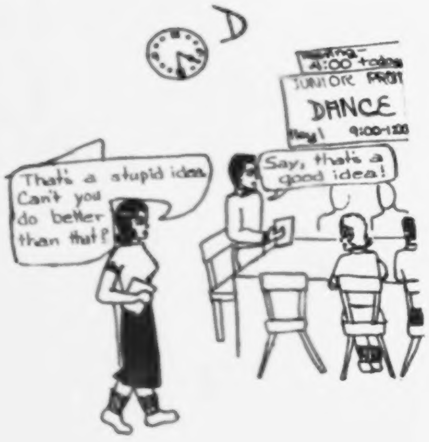

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

Your judgment	Picture
	G
	D
	C

Group XIII

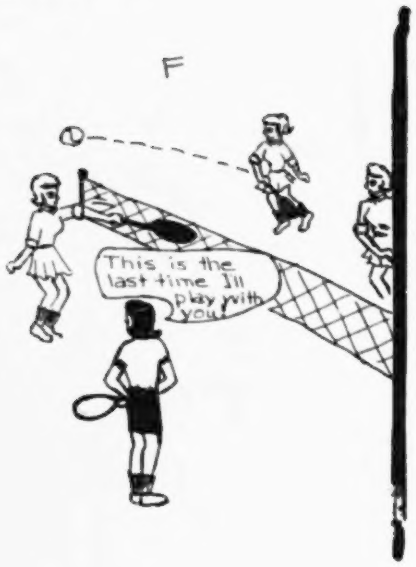

B
I was working on our project all morning.
Why does Jane say that she was working! When I looked in, she wasn't even there!

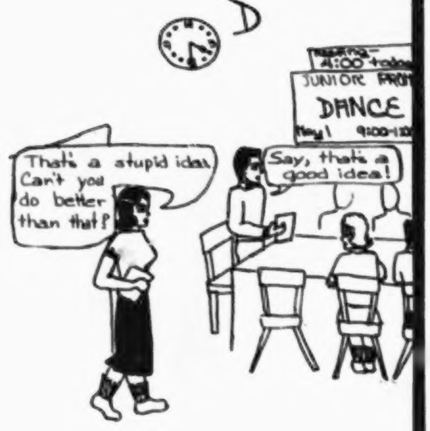

F
This is the last time I'll play with you!

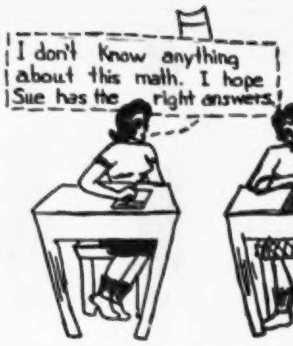

D
Meeting— 4:00 today
JUNIOR PROM DANCE May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

Your judgment	Picture
	B
	F
	D

Group XIV

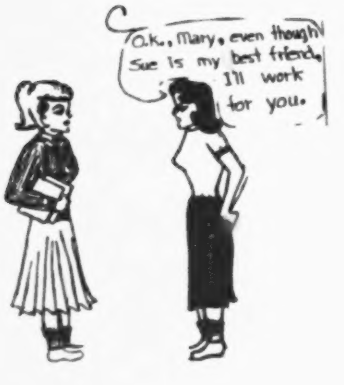

F
This is the last time I'll play with you!

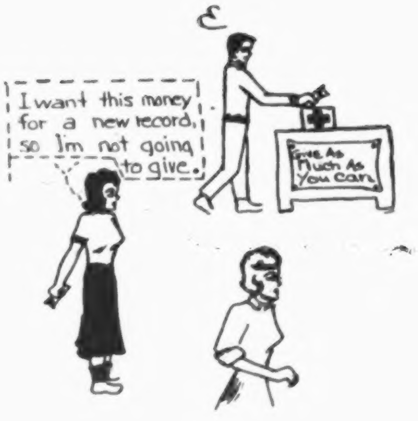

D
4:00 toda
JUNIOR PRO
DANCE
May 1 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

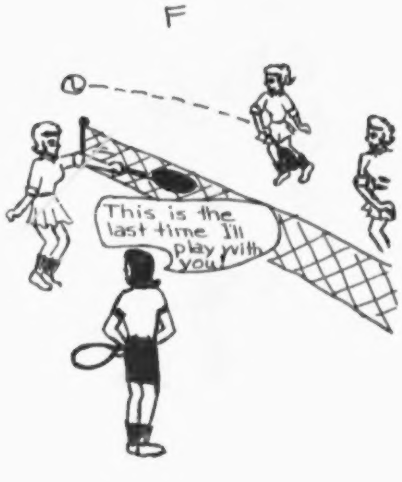

A
I don't know anything about this math. I hope Sue has the right answers.

Your judgment	Picture
	F
	D
	A

Group XV

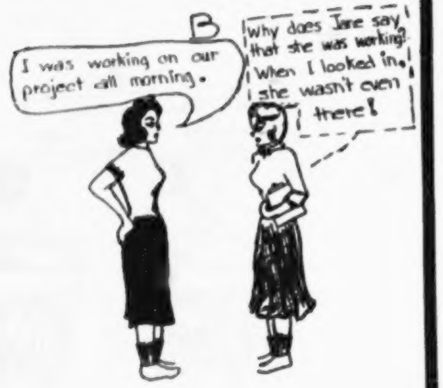

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

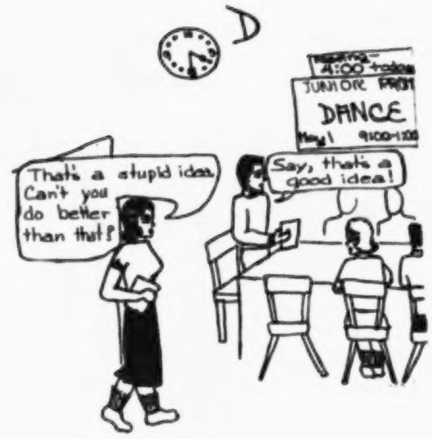

E
I want this money for a new record, so I'm not going to give.
Give As Much As You Can

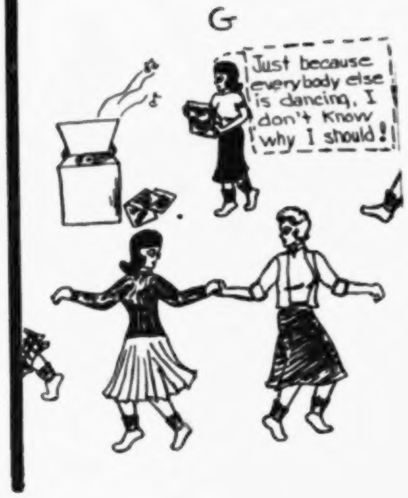

F
This is the last time I'll play with you!

Your judgment	Picture
	C
	E
	F

Group XVI

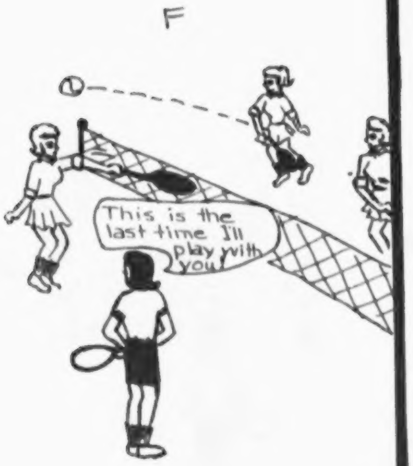

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

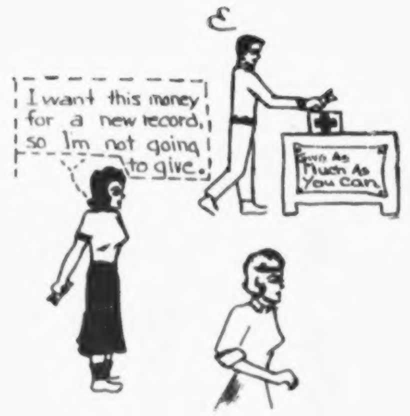

D
4:00 toda
JUNIOR PRO
DANCE
May 1 9:00-1:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

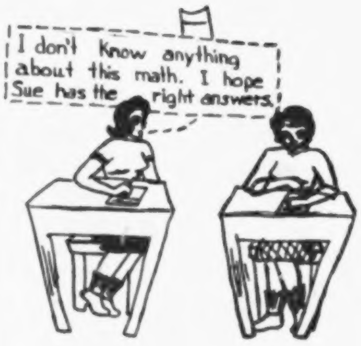

G
Just because everybody else is dancing, I don't know why I should!

Your judgment	Picture
	B
	D
	G

Group XVII

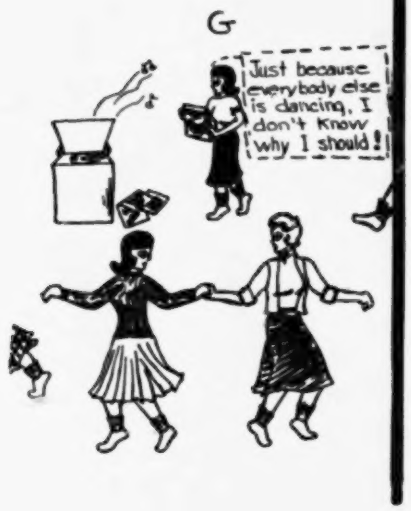

F
This is the last time I'll play with you!

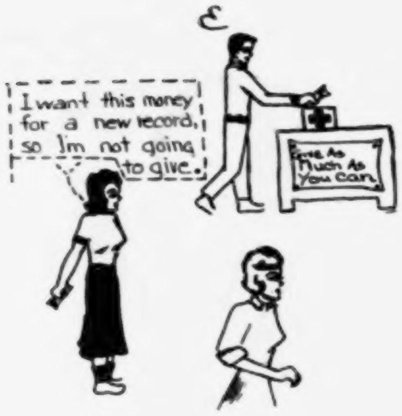

E
I want this money for a new record, so I'm not going to give.
Give As Much As You Can

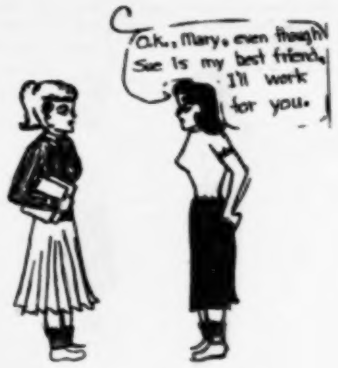

A
I don't know anything about this math. I hope Sue has the right answers.

Your judgment	Picture
	F
	E
	A

Group XVIII

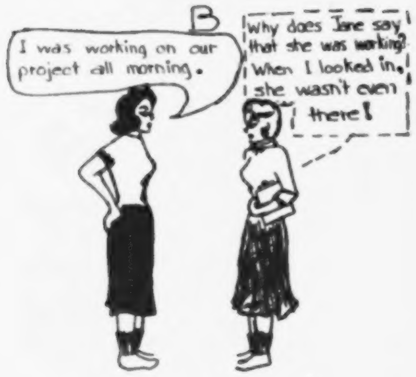

G
Just because everybody else is dancing, I don't know why I should!

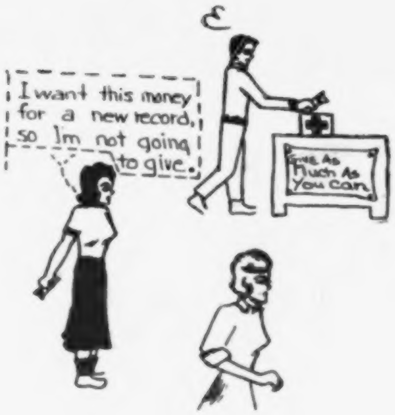

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can

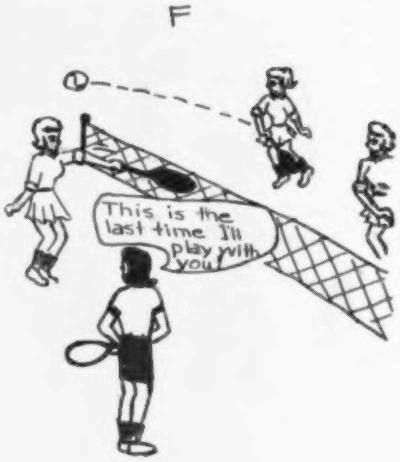

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

Your judgment	Picture
	G
	E
	C

Group XIX

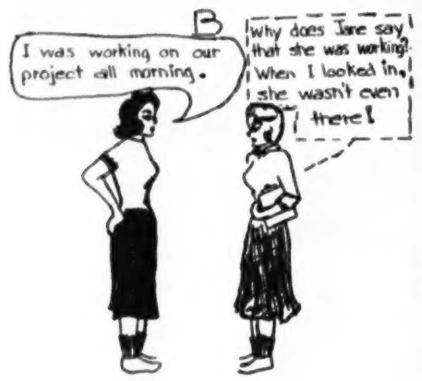

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

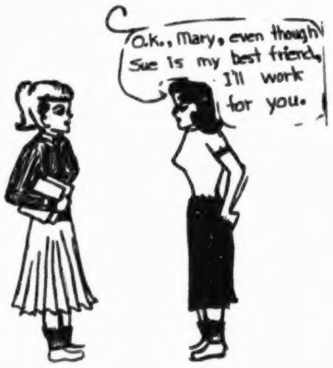

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can

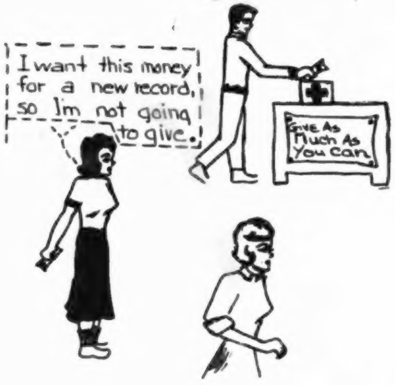

F
This is the last time I'll play with you.

Your judgment	Picture
	B
	E
	F

Group XX

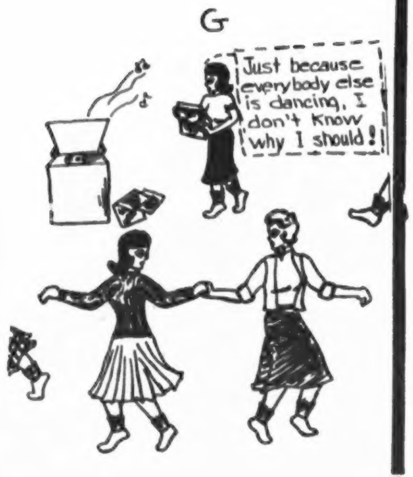

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

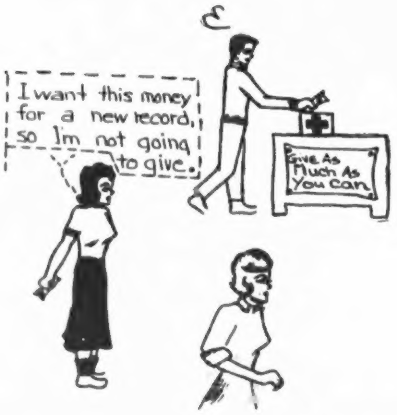

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

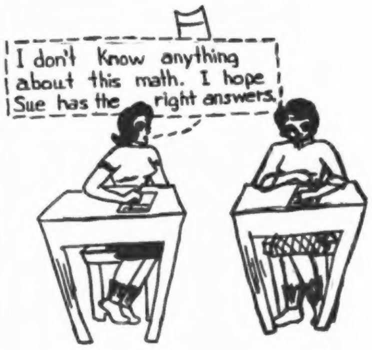

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can.

Your judgment	Picture
	B
	C
	E

Group XXI

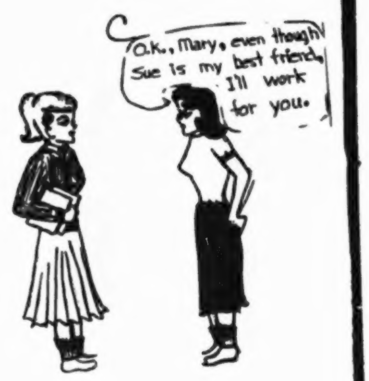

G
Just because everybody else is dancing, I don't know why I should!

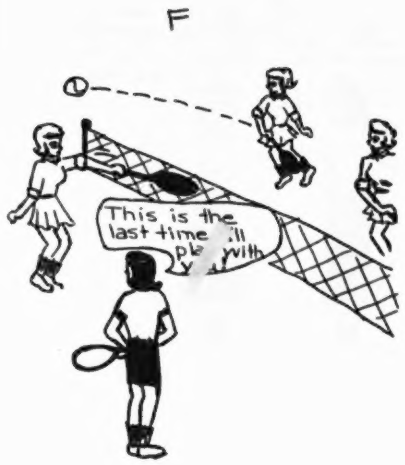

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can.

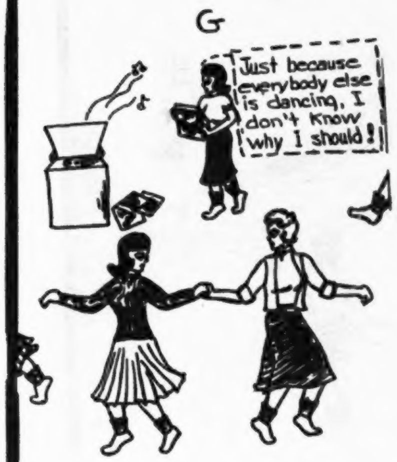

A
I don't know anything about this math. I hope Sue has the right answers.

Your judgment	Picture
	G
	E
	A

Group XXII

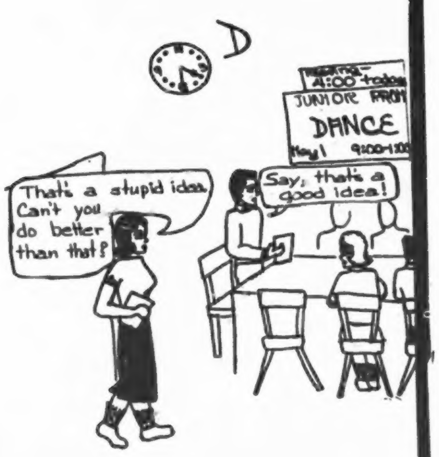

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

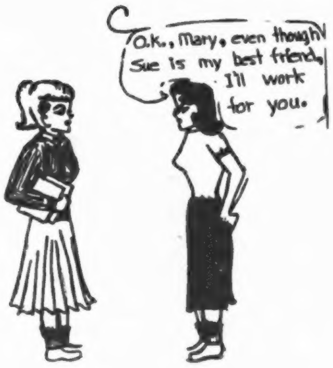

F
This is the last time I'll play with you

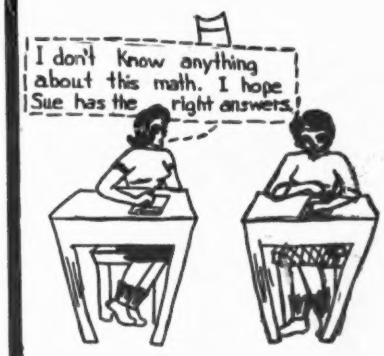

G
Just because everybody else is dancing, I don't know why I should!

Your judgment	Picture
	C
	F
	G

Group XXIII

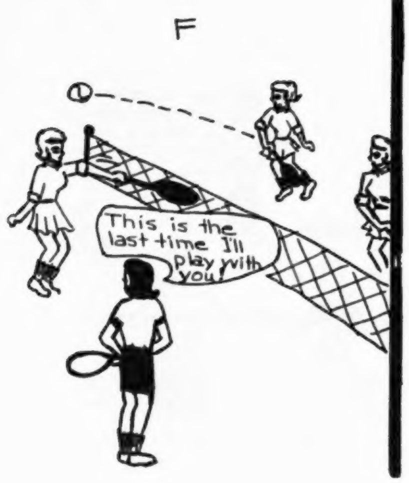

D
4:00 toda
JUNIOR PROM
DANCE
May 1 9:00-1:0
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

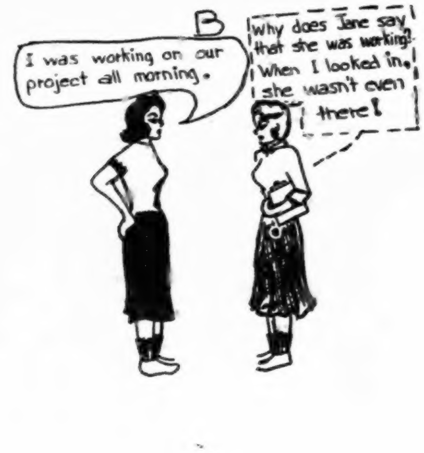

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

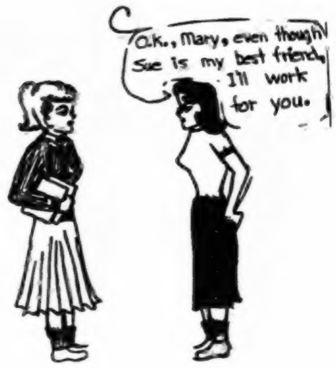

I don't know anything about this math. I hope Sue has the right answers.

Your judgment	Picture
	D
	C
	A

Group XXIV

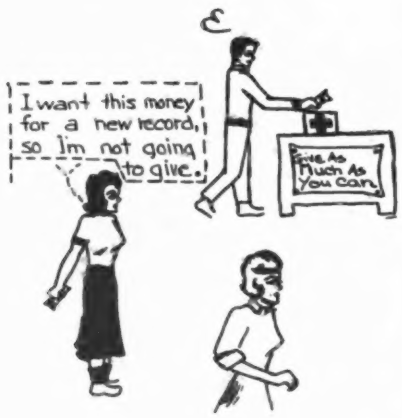

F
①
This is the last time I'll play with you!

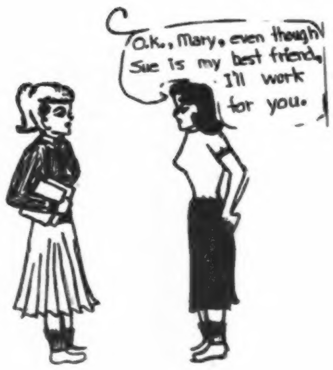

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

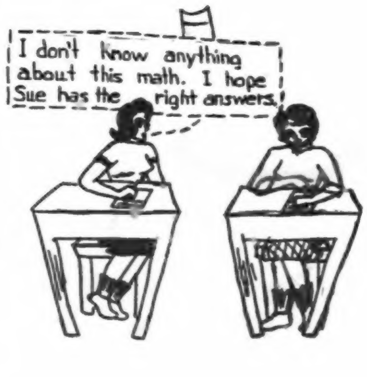

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

Your judgment	Picture
	F
	B
	C

Group XXV

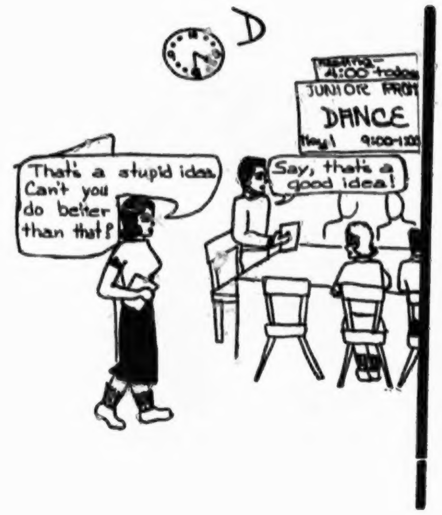

E
I want this money for a new record, so I'm not going to give.
Give As Much As You Can

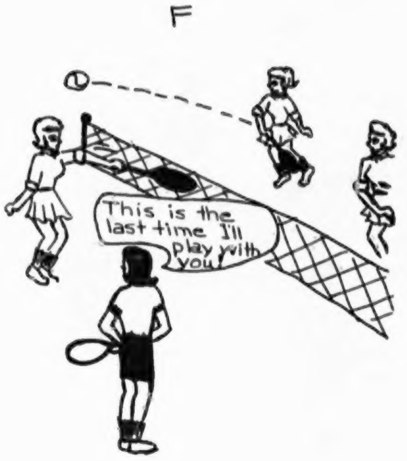

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

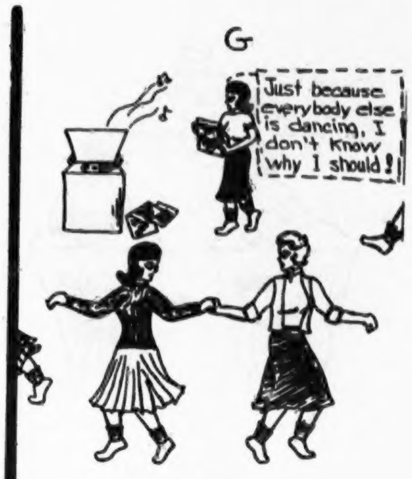

A
I don't know anything about this math. I hope Sue has the right answers.

Your judgment	Picture
	E
	C
	A

Group XXVI

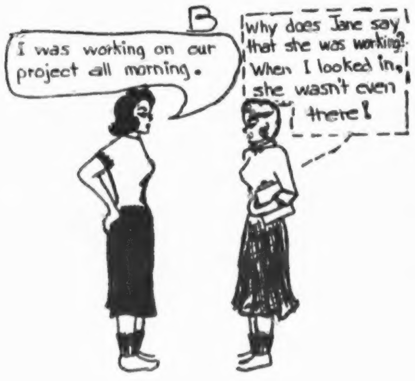

D
4:00 toda
JUNIOR PROM
DANCE
May 1 9:00-12
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

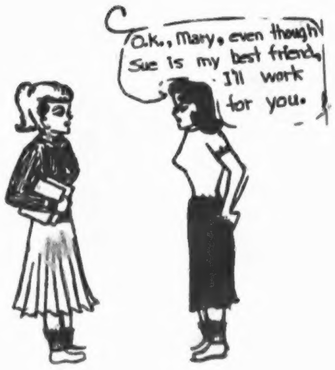

F
This is the last time I'll play with you!

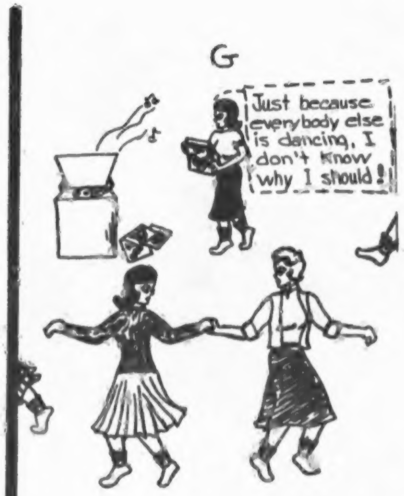

G
Just because everybody else is dancing, I don't know why I should!

Your judgment	Picture
	D
	F
	G

Group XXVII

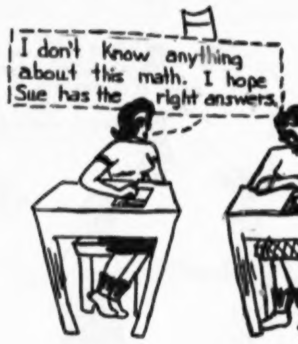

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

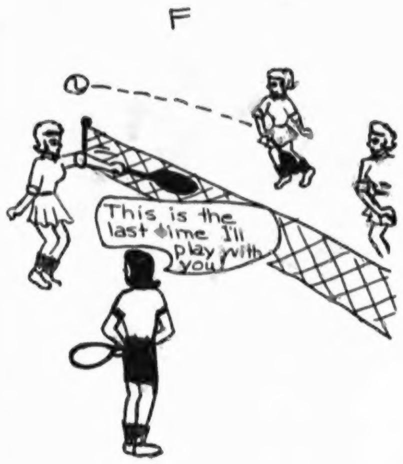

C
O.K., Mary, even though Sue is my best friend, I'll work for you.

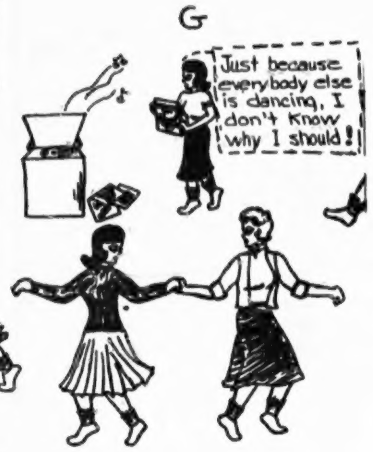

G
Just because everybody else is dancing, I don't know why I should!

Your judgment	Picture
	B
	C
	G

Group XXVIII

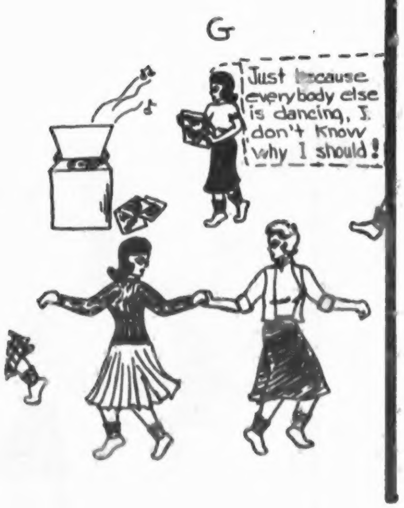

I don't know anything about this math. I hope Sue has the right answers.

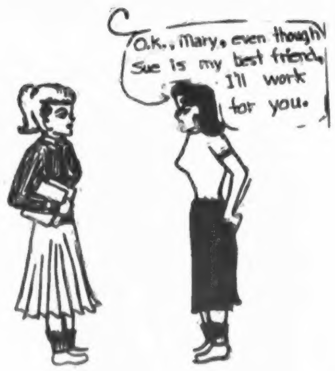

F
This is the last time I'll play with you!

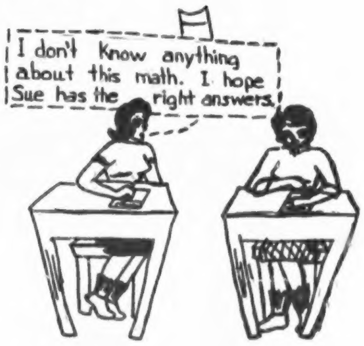

G
Just because everybody else is dancing, I don't know why I should!

Your judgment	Picture
	A
	F
	G

Group XXIX

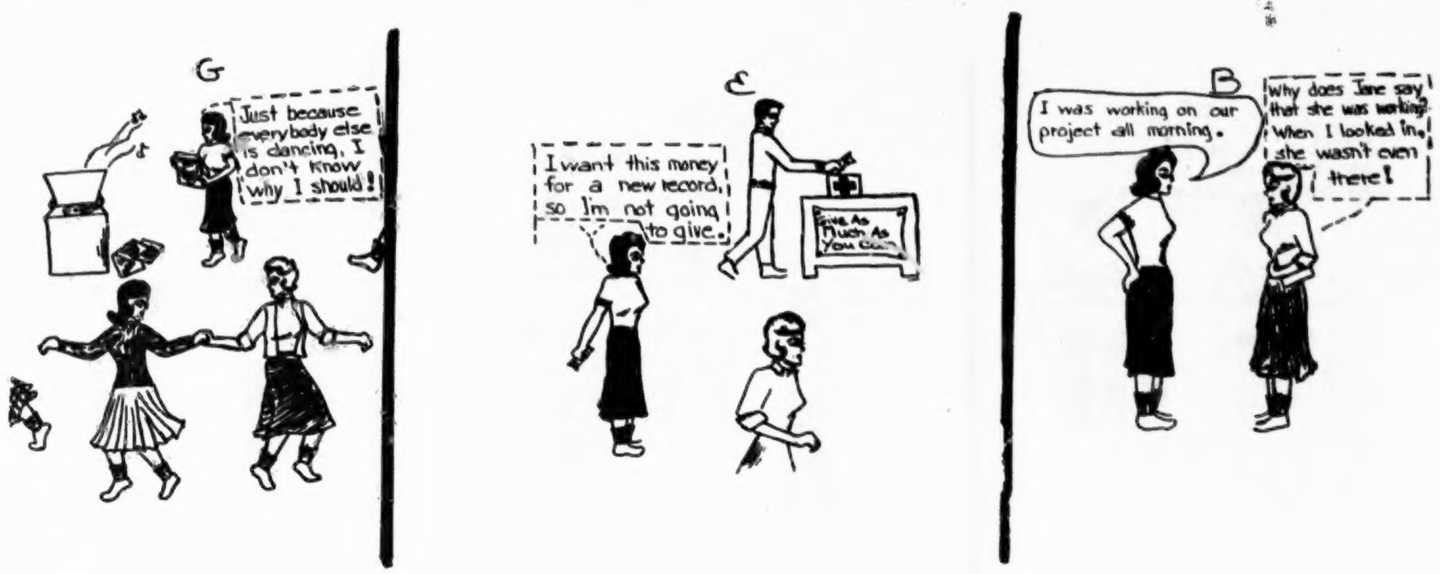

G
Just because everybody else is dancing, I don't know why I should!


C
O.K., Mary, even though Sue is my best friend, I'll work for you.


I don't know anything about this math. I hope Sue has the right answers.

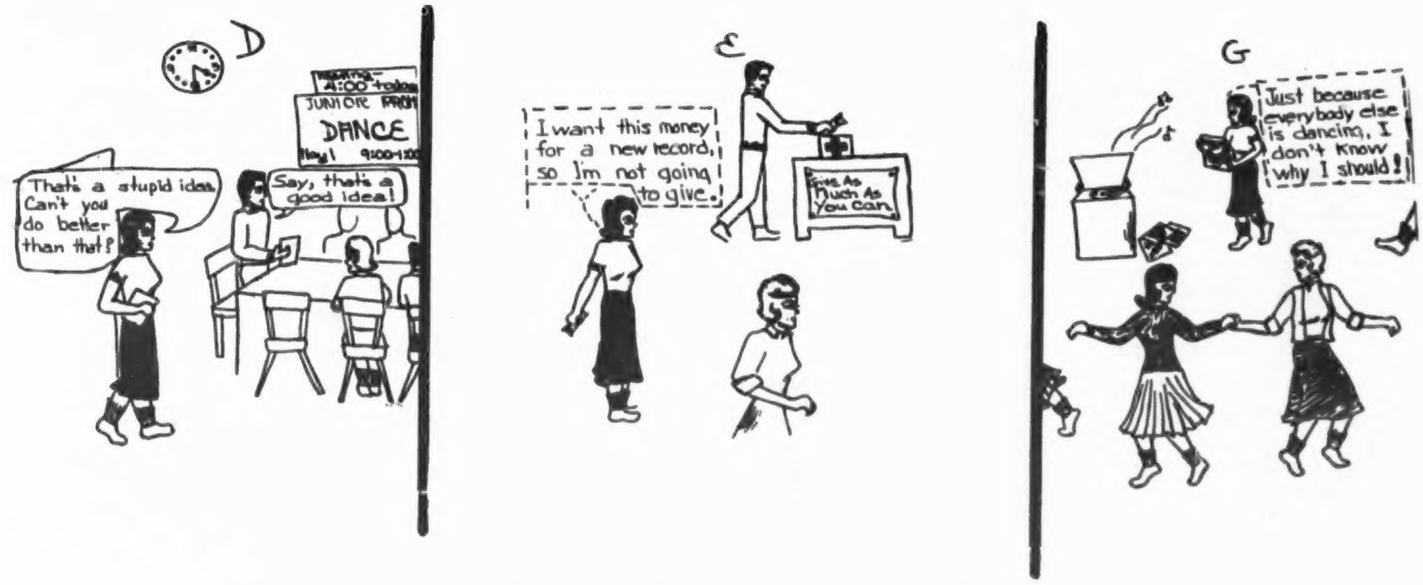
Your judgment	Picture
	G
	C
	A

Group XXX


G
Just because everybody else is dancing, I don't know why I should!
E
I want this money for a new record, so I'm not going to give.
Give As Much As You Can
B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

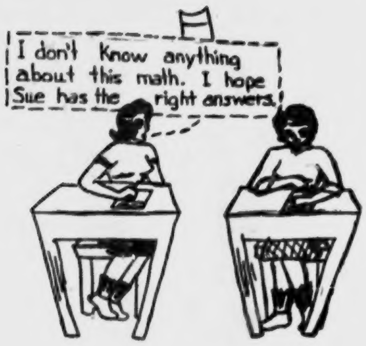
Your judgment	Picture
	G
	E
	B

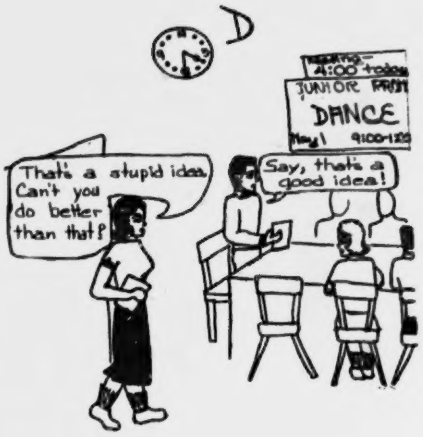
Group XXXI

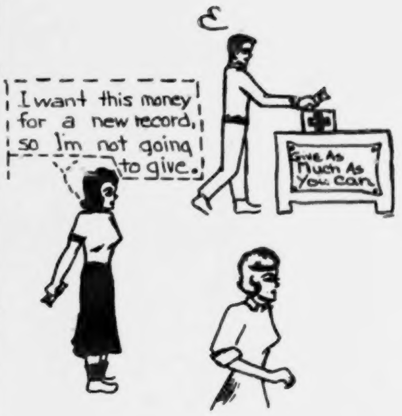

D
4:00
JUNIOR
DANCE
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!
E
I want this money for a new record, so I'm not going to give.
Give As Much As You Can
G
Just because everybody else is dancing, I don't know why I should!

Your judgment	Picture
	D
	E
	G

Group XXXII

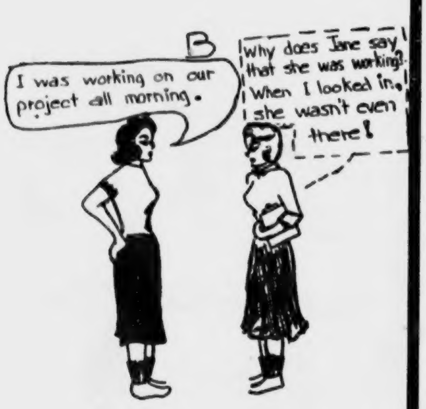

A
I don't Know anything about this math. I hope Sue has the right answers.

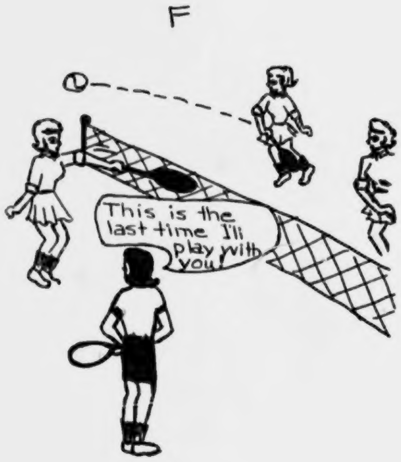

D
4:00 today
JUNIOR PROM
DANCE
May 1 9:00-12:00
That's a stupid idea. Can't you do better than that?
Say, that's a good idea!

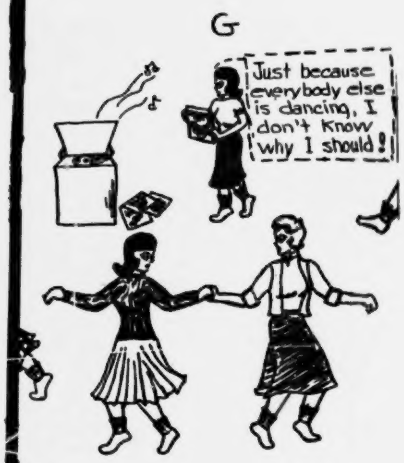

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can

Your judgment	Picture
	A
	D
	E

Group XXXIII

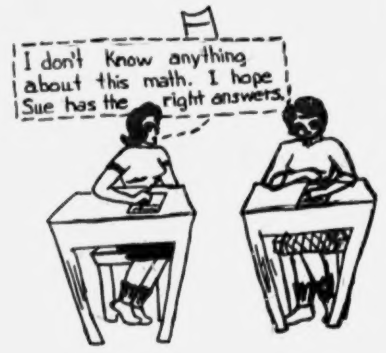

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

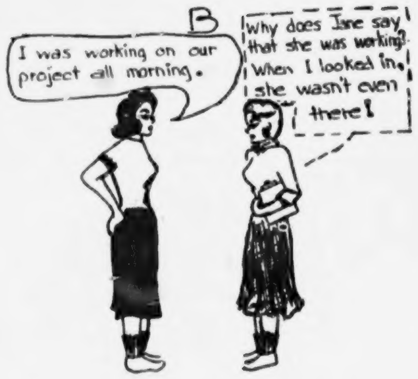

F
This is the last time I'll play with you!

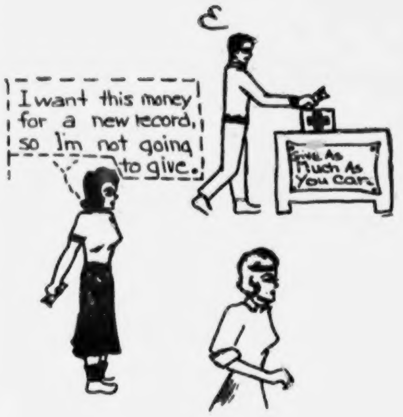

G
Just because everybody else is dancing, I don't Know why I should!

Your judgment	Picture
	B
	F
	G

Group XXXIV

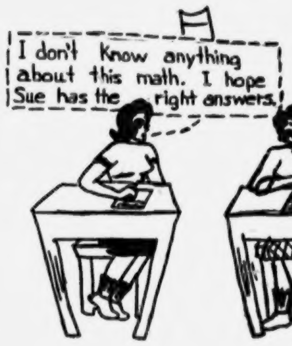

A
I don't Know anything about this math. I hope Sue has the right answers.

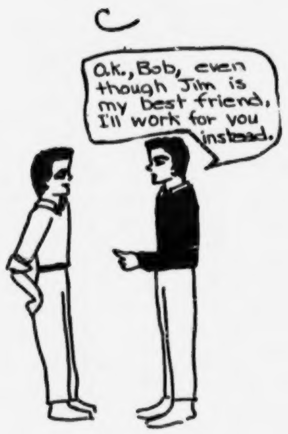

B
I was working on our project all morning.
Why does Jane say that she was working? When I looked in, she wasn't even there!

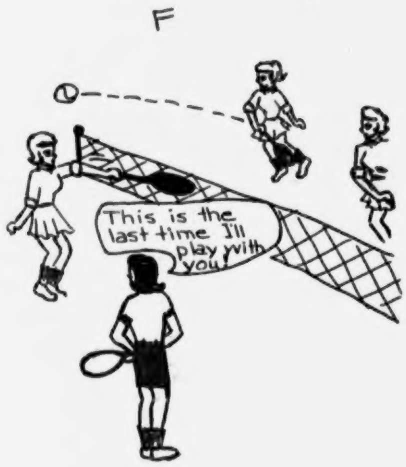

E
I want this money for a new record, so I'm not going to give.
Give As Much As You can.

Your judgment	Picture
	A
	B
	E

Group XXXV


A
I don't Know anything about this math. I hope Sue has the right answers.


C
O.K., Bob, even though Jim is my best friend, I'll work for you instead.


F
This is the last time I'll play with you.

Your judgment	Picture
	A
	C
	F

Scoring of Pictorial VEMS Test

Initially the respondent was asked to mark his choice on the test booklet, but for economy and efficiency an answer and scoring sheet was developed on which the respondent recorded his replies. For the first four groups of pictures which included all seven individual pictures at least once, the respondent was asked to write a description of what he believed was taking place in each instance. This permitted us to determine whether the respondent perceived a given picture as illustrating the value intended.

He was also asked to select the picture in each group of three which he thought represented the worst behavior and circle the letter representing it on the answer sheet in the column headed WORST. (See Figure 8-1A). The capital letters on the answer sheet represent the following values: A- Not Being Honest, B- Not Being Truthful, C- Not Being Loyal, D- Not Being Tactful-Impunitive, E- Not Being Generous, F- Not Being Kind, G- Non-Conforming. In addition he was asked to circle the letter representing the LEAST BAD behavior among the three presented pictorially. As may be noted on the answer sheet the respondent was asked to describe what he believed was taking place in each picture until all seven of the individual pictures had been presented at least once.

Insert Figure 8-1A and 8-1B about here

For groups V through XXXV (See Figure 8-1B) the respondent was asked to circle only the letter representing the behavior he thought was the WORST and the one he thought was the LEAST BAD. He was not

VEMS PICTURES I

Answer Sheet

NAME______________________________SEX____SCHOOL______GRADE______DATE____________

GROUP	PICTURE	WHAT JANE JOHN IS DOING IN THE PICTURE	WORST	LEAST BAD
GROUP I	A		A B C	A B C
	B			
	C			
GROUP II	D		D E F	D E F
	E			
	F			
GROUP III	G		G A B	G A B
	A			
	B			
GROUP IV	E		E F G	E F G
	F			
	G			

Figure 8-1A

Circle the letters corresponding to the pictures that you think are **WORST** and the ones you think are **LEAST BAD**, for each group of pictures.

Group No.	WORST		
V	A	B	D
VI	C	D	E
VII	B	C	D
VIII	F	B	A
IX	E	D	B
X	F	D	C
XI	G	D	A
XII	G	D	C
XIII	B	F	D
XIV	F	D	A
XV	C	E	F
XVI	B	D	G
XVII	F	E	A
XVIII	G	E	C
XIX	B	E	F
XX	B	C	E
XXI	G	E	A
XXII	C	F	G
XXIII	D	C	A
XXIV	F	B	C
XXV	E	C	A
XXVI	D	F	G
XXVII	B	C	G
XXVIII	A	F	G
XXIX	G	C	A
XXX	G	E	B
XXXI	D	E	G
XXXII	A	D	E
XXXIII	B	F	G
XXXIV	A	B	E
XXXV	A	C	F

Group No.	LEAST BAD		
V	A	B	D
VI	C	D	E
VII	B	C	D
VIII	F	B	A
IX	E	D	B
X	F	D	C
XI	G	D	A
XII	G	D	C
XIII	B	F	D
XIV	F	D	A
XV	C	E	F
XVI	B	D	G
XVII	F	E	A
XVIII	G	E	C
XIX	B	E	F
XX	B	C	E
XXI	G	E	A
XXII	C	F	G
XXIII	D	C	A
XXIV	F	B	C
XXV	E	C	A
XXVI	D	F	G
XXVII	B	C	G
XXVIII	A	F	G
XXIX	G	C	A
XXX	G	E	B
XXXI	D	E	G
XXXII	A	D	E
XXXIII	B	F	G
XXXIV	A	B	E
XXXV	A	C	F

DO NOT WRITE IN THIS SPACE

	WORST	LEAST BAD
A		
B		
C		
D		
E		
F		
G		

Figure 8-1B

asked to describe the pictures since they had all occurred previously in different combinations.

The scoring of the Pictorial VEMS merely involves counting the number of times each letter has been circled for WORST and the number of times each letter has been circled for LEAST BAD and entering the totals in the appropriate spaces at the bottom of Figure 8-1B. The scores for each value variable range from 0 to 15.

Although two scores, WORST and LEAST BAD were available for each value variable it was decided to use only the WORST score (the score based on the value the respondent selected as WORST behavior among a group of three pictures). This decision was made because of the high negative relationship between the two kinds of scores. The midscore for 28 correlations was -.75 which is about the same magnitude as the reliabilities. The score based on WORST was selected because it was slightly more reliable than the score based on LEAST BAD.

Try-Outs to Refine the Pictorial VEMS Test

This test, consisting of 35 groups of pictures, was administered on an individual basis at a social agency in Central New York. On the basis of these results, certain changes were made in the pictures. The primary problem at this time was to determine whether or not the intended activity portrayed in the pictures was clear to ninth grade students. After changes were made that seemed to clarify the situations pictured, the scale was tried out with 122 ninth grade boys and girls and 71 twelfth grade boys and girls in a community of 20,000 population in Central New York. Analysis of the results pointed to the need for several additional changes in order to have the pictures portray the value situations as intended.

Scoring of the test consisted of two phases, each of which helped in identifying necessary revisions. The results were scored by tabulating the total number of times each particular picture was selected as WORST and the number of times it was selected as LEAST BAD. The second scoring of the scale was related to the definitions of the pictures as written by respondents taking the test. Categories were developed on the basis of a small sample, with an effort to include categories of values or activities into which the individual responses could be placed. The purpose was to investigate the student's perceptions of what was happening in the seven pictures, and to see the extent to which they perceived the situation in the way in which we had attempted to define them. Analysis of these data, by groups, revealed differences in the interpretation of certain pictures. Changes were made in several of the pictures on the basis of this analysis.

The scale in its final form was ready for reliability testing in the spring of 1960. Students from the ninth and twelfth grades in four suburban schools in Central New York participated in the reliability testing. The test was administered to 108 ninth grade boys, 107 ninth grade girls, 80 twelfth grade boys, and 100 twelfth grade girls on two occasions separated by about four weeks between testings.

Test-Retest Reliability Estimates of the Variables Measured by the Pictorial VEMS

Fourteen measures were provided by the Pictorial VEMS test, two (WORST and LEAST BAD) for each of the values. As previously described, only seven (the WORST responses) were used because of the high negative intercorrelations between the WORST and LEAST BAD categories. The product moment correlations between scores obtained for 395 adolescents taking this test on two occasions, about four weeks apart, are presented in Table 8-1. The reliability estimates for the different values in the four age-sex groups range from .23 to .82 with a midscore of .73.

Insert Table 8-1 about here

The fact that there are relatively large differences between the mean scores obtained for different values and the relative stability of the differences of these means across age-sex groups (See Table 8-2) gave some support to our hope that the instrument would reveal differences between racial-cultural groups selected for this study. The relative stability of the reliability coefficients across age-sex groups and the stability of the intercorrelations among the several test variables across age-sex groups (See Table 8-3) give support to the expectation that this test yields relatively stable scores.

Insert Table 8-2 about here

Insert Table 8-3 about here

Some Validity Indicators for the Variables Measured by the Pictorial VEMS Test

Data from six different sources were obtained using the *Pictorial VEMS* test. They consisted of pupils from a group of Central New York

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Not Being Honest	.78	.72	.80	.78
Not Being Truthful	.70	.78	.72	.71
Not Being Loyal	.71	.69	.60	.75
Not Being Tactful-Impunitive	.75	.68	.67	.64
Not Being Generous	.78	.73	.80	.82
Not Being Kind	.73	.72	.81	.70
Not Conforming	.73	.31	.23	.74

Table 8-1: Test-Retest reliability estimates obtained with the Pictorial VEMS instrument (WORST scores). The second test was administered about four weeks after the initial testing to ninth and twelfth grade pupils attending four suburban schools in Central New York.

	9th Grade Boys N: 108	9th Grade Girls N: 107	12th Grade Boys N: 80	12th Grade Girls N: 100
Not Being Honest	M: 11.23 SD: 4.22	11.16 4.01	11.64 4.17	12.00 3.64
Not Being Truthful	M: 6.31 SD: 3.70	6.38 4.32	6.89 4.29	7.79 4.05
Not Being Loyal	M: 2.55 SD: 3.04	3.57 3.46	3.23 3.58	3.02 3.44
Not Being Tactful-Impunitive	M: 3.09 SD: 3.33	2.69 2.78	3.13 3.35	2.64 2.74
Not Being Generous	M: 6.81 SD: 5.26	8.25 4.07	4.74 4.57	6.59 4.41
Not Being Kind	M: 3.98 SD: 3.75	2.68 2.87	4.31 4.02	2.61 2.88
Not Conforming	M: 1.00 SD: 2.36	0.24 0.86	0.66 1.47	0.35 1.19

Table 8-2: Means and standard deviations obtained with the Pictorial VEMS instrument (WORST scores) in four age-sex groups from four suburban schools in Central New York.

	Not Being Honest	Not Being Truthful	Not Being Loyal	Not Being Tactful-Impunitive	Not Being Generous	Not Being Kind	Not Conforming
Not Being Honest		* .10 ** -.08 *** -.14 **** -.14	-.29 -.28 -.10 -.24	-.32 -.27 -.28 -.15	-.21 -.40 -.16 -.33	-.19 -.10 -.34 -.15	-.33 -.01 .05 .06
Not Being Truthful			.01 -.23 -.20 -.25	-.37 -.36 -.20 -.20	-.32 -.35 -.33 -.31	-.25 -.24 -.11 -.17	-.12 -.10 -.14 -.27
Not Being Loyal				-.15 -.15 -.27 -.16	-.30 -.10 -.17 -.17	-.04 -.18 -.13 -.13	.13 .00 -.04 -.03
Not Being Tactful-Impunitive					-.07 .05 -.11 -.21	.11 .06 .04 -.02	-.08 -.05 .01 .13
Not Being Generous						-.46 -.24 -.34 -.25	-.17 -.06 -.14 -.09
Not Being Kind							.07 .00 -.04 -.06
Not Conforming							

* Correlations entered first in each cell are based on scores obtained from 108 ninth grade boys from four suburban schools in Onondaga County.

** Correlations entered second in each cell are based on scores obtained from 107 ninth grade girls from four suburban schools in Onondaga County.

*** Correlations entered third in each cell are based on scores obtained from 80 twelfth grade boys from four suburban schools in Onondaga County.

**** Correlations entered fourth in each cell are based on scores obtained from 100 twelfth grade girls from four suburban schools in Onondaga County.

Table 8-3: Intercorrelations among the scores on Pictorial VEMS instrument.

public and Roman Catholic parochial schools, groups of southern Negroes, groups of juvenile delinquents, groups of Amish and groups of Seventh Day Adventists. The means, standard deviations and number of cases for the sex and age-sex groups in each of the samples are presented in Appendix E.

The variable, *Not Being Honest*, which was defined by most respondents as "cheating", had the highest mean value for most groups. That is, most groups regarded this negative value as representing the WORST possible behavior. (These high mean scores indicate that "honesty" is highest among the values because *Not Being Honest* was regarded as the *WORST* behavior by the respondents.) With one exception, the respondents included in the samples of the southern Negroes and delinquents had the lowest mean scores on this value. The mean scores of all delinquent and southern Negro groups were lower than those of all Central New York and Roman Catholic groups (p.$<$.01). Since they did not rank *Not Being Honest* as the WORST behavior, this meant that "honesty" was relatively lower in their values hierarchy. This finding would certainly be expected for delinquents since many of them are brought before the courts for stealing. An explanation for the low scores of the southern Negroes is not readily apparent.

The Amish males had the highest mean score on the variable, *Not Being Truthful*, that is, they considered "lying" a worse behavior than did the rest of the groups. The mean score of the ninth grade male Amish was significantly greater (p.$<$.05) in 18 out of 22 comparisons. The Amish females ranked *Not Being Truthful* as the WORST possible behavior. These data are consistent with the fact that the Amish are noted for their concern with truthfulness in all interpersonal relations.

The variable, *Not Being Generous*, was defined by most respondents as "being selfish". The highest mean scores were obtained by southern Negroes and juvenile delinquents. Although this outcome was not unexpected it was somewhat surprising to find that these groups gave *Not Being Generous* higher mean ratings than they gave to *Not Being Honest* and *Not Being Truthful*. The mean scores on *Not Being Generous* for both groups were larger than those of the other five groups and were statistically significant at less than the .05 level. Female groups had higher mean scores on *Not Being Generous* than the corresponding male groups. The fact that the females felt that they ought to be more generous than the males is consistent with the greater need for nuturance among females in our culture.

In spite of the fact that the results just described are consistent with our hypotheses, there is one apparent contradiction if one restricts oneself entirely to the semantic level. The delinquents gave *Generosity* a low mean score on the *Personal VEMS* instrument in contrast to a high rating for *Not Being Generous* as the WORST behavior on the *Pictorial VEMS*. A reasonable explanation involves the psychological difference between the negative variable *Not Being Generous* or "being selfish" and the positive variable *Generosity*. Being generous is sharing abundance, being munificent, offering praise, whereas, being selfish is regarding one's own comfort and concern at the expense of others. The low rating of the delinquents on *Generosity* can be explained as the expected behavior of nonaffluent groups who have little to give. Their high rating on *Not Being Generous* or "selfish" as a very bad behavior can be interpreted as the reasonable reaction of a socially deprived group to a behavior which sacrificed the comfort and concern of others.

The scores, in general, were low on Non-Conforming for all groups. However, the southern Negroes had the highest mean scores on this variable (regarded "not conforming" as one of the WORST behaviors). The ninth grade southern Negro samples were significantly larger (p.$<$.05) than all groups tested with the exception of the southern Negro twelfth grade. Since social belongingness is probably one of the greatest needs for rejected and minority groups, conformity to the behavior of others may be regarded as an effort to increase social acceptance.

Chapter 9

THE REFERENCE-VALENCE TEST

In this chapter and in chapter 10 are presented two instruments designed to measure some of the social relationships judged important to the acquisition and functioning of values. The two instruments are the Reference-Valence Test and the Who Cares? Test.

We believe that values are acquired in a variety of ways. They are based on the generalization of many everyday experiences, the residue of a multitude of positive and negative reinforcements. They are didactically transmitted from parents, teachers, peers, and other associates to youths by generalized verbal guides: positive ideals to be kept in mind, cautions, admonitions, warnings, and so forth. They are acquired by imitation of admired persons in life and literature. With the passage of time these values become an integral part of the growing individual's value system and he tends to lose exact memory of their origins. It is here hypothesized that the greater the social maturity of the adolescent youth, the more he tends to use himself (his own judgment) as a guide to what he ought to do. The social backgrounds of his judgments are obscure and confounded.

At the same time that the growing child is losing memory of the reference groups on which his value judgments are fundamentally based, it is here hypothesized that he is becoming increasingly aware of the demands of his culture. Although it is true that members of his culture reward him for doing what they believe he ought to do, he is even more sensitive to and aware of how he will be admonished and punished if he fails to abide by the demands of his culture. It has been said that guilt and anxiety are prices that man pays for his state of civilized social living. He must perforce deny his egocentric impulses in order to maintain social affiliations so important to his happiness, well-being, and relative freedom. He can never escape the awareness that others are watching and that he may be punished if he doesn't do what his associates expect him to do. He can live without social rewards and approbation--as many are forced to exist--but the threat of social isolation is intolerable. If this analysis represents one dimension of modern social living with even a modest degree of fidelity, then one can expect that the greater the social maturity of the adolescent youth, the more his judgments and decisions will be oriented toward denial of personal wishes in order to avoid possible blame, censure, and punishment by his associates. The avoidance of negatively valenced actions (in terms of others' opinions) will take increasing precedence over the seeking of positively valenced goals (in his own opinion) as the acculturation process continues. It is as if the demands of a high state of civilization force the "adjusted" adolescent to "play it safe," to say to himself "When in doubt as to the consequences of a given action, don't risk social disapproval and possible ostracism by doing what you want to do if there is any serious risk."

It seemed important in our inquiry into the origin and character of values to determine the points of reference for an adolescent's decisions and to estimate his sensitivity to the demands of others. It was hypothesized that the degree of introjection, or interiorization, of an individual adolescent's values is related to his social maturity and thus provides a crude index of the effectiveness of earlier identifications with the admonitions and prohibitions of major reference groups. It was therefore postulated that younger adolescents who are still in the process of introjecting major social and personal values will name as determiners of their decisions reference groups other than "self" with greater frequency than more mature adolescents who have moved farther through the developmental stages of the socialization process. It was further postulated that the more mature adolescent will be more sensitive to the demands of others for minimum standards of personal conduct. The latter we have called responses to negative valences. Other things being equal, the more mature adolescent will make a larger number of his decisions on the basis of what he perceives others expect of him. The avoidance of disapproval and punishment by certain actions is defined here as being responsive to negative valences.

Format of the Reference-Valence Test

It seemed feasible to construct an instrument that would measure the reference and the valence dimensions simultaneously, thereby economizing on testing time required of adolescent respondents. The following reference groups were included as possible selections for each test item:

T: The teacher, school, and their associated values as viewed by the respondent.

F: Family--parents, important relatives and their associated values as viewed by the respondent.

C: Classmates, peers, and their personal values as viewed by the respondent.

S: Self, the individual and his own introjective values--these values of what to do and what not to do have been introjected for such a long time and so thoroughly that the original source is now neglected.

A: Abstract values of church, legal codes, wisdoms of culture (all of these have been cast in the form of epigrams, verbal rules, old sayings).

As previously noted, the valence dimension of this instrument was selected to throw some light on the general pattern and direction of the respondent's value judgments. In broad psychoanalytic perspective, is the respondent more influenced by conscience and anticipated punishment (here called negative valence) or by personal impulses and ego ideals (here called positive valence)?

P or Positive: The respondent is most influenced by his own desires and introjected levels of aspiration, established on the basis of prior experiences, by the desire for achievements judged consistent with his own concept of himself, desire to augment the favorable evaluations he believes others already have of him. The respondent is seeking personal pleasure, commendation and praise (from his ego ideal and/or others). He will be disappointed but not guilt-ridden if he doesn't reach his goal. He will still be needful and will try again.

N or Negative: Most influenced by anxiety or fear of failure, fear of punishment or threat of punishment according to his own perceptions, fear of reprisal, fear of loss of esteem; the anxiety may come in the form of fear of his own guilt or fear of social disapproval by others.

This test presents 10 relatively minor conflict-decision situations in which the respondent is asked to assume that he has made a decision in a particular direction. The first situation and the accompanying instructions are presented:

"Let us suppose that you play the trombone extremely well. Your teacher, your parents, and many of your friends have been trying to persuade you to join the school band. You've always said that you don't have enough time for this activity.

"Now let us suppose that after a great deal of thought you change your mind and decide to join the band.

"If you made this decision, which one of the following do you think would probably be most important in causing you to do so? Write Most before the one that you think would be most important, and Least before the one that would be least important."

A. You believe that your teachers will think you have no school spirit if you don't.

B. You really enjoy music and are willing to give up something else for this activity.

C. You believe your parents would be proud of you if you were a member of the school band.

D. You believe that your classmates will think that you are doing your best to support school activities if you join the band.

E. You believe in the old saying that "He who buries his talents will lose them."

The respondent is then asked to pick one of the five alternatives presented as judged most important in causing him to arrive at this decision. He writes Most before the one that he considers most important. The respondent is then asked to select the one that he considers Least important in causing him to arrive at his decision.

The reference groups for the item just presented are as follows:

A refers to teachers.

B refers to self.

C refers to family.

D refers to classmates.

E refers to adages, old sayings, etc.

In the example just given B, C, and D refer to positive valences -- they represent positive and desirable goals in which the subject is trying to augment or to increase commendation and approval from others or from his own self-evaluation system. A and E represent negative valences in that they are attempts to escape from disapproval and condemnation which the respondent anticipates will follow if he does not make this particular decision.

The general directions to the respondent taking the Reference-Valence Test were as follows:

"This test asks you to think about different situations in which people your age might find themselves, and then to decide the most important and least important reasons for doing what was done. It might seem hard to decide this, because people don't often think about why they do what they do. But if they think about it a little, they can usually understand some of the reasons for their actions.

"We would like you to think carefully about each situation described, and about the reasons given for the decision made, and then to decide which would be the most important and which the least important reason for doing what was done. Now go to the next page and begin."

The ten items included in this instrument are presented on the pages immediately following:

REF-VAL (3-61)

Name____________________________________Date______________

Age__________Male________Female__________

Grade___________School______________________________________

DIRECTIONS

This test describes different situations in which you are to imagine yourself involved and in which you make a decision.

Following each situation described are five possible reasons for making the decision. Decide which one of the five would be the MOST important reason--the one having the greatest influence in your deciding what to do.

Then choose the LEAST important reason, or the one having the least influence or none at all for doing what was done.

1. Let us suppose that you play the trombone extremely well. Your teacher, your parents, and many of your friends have been trying to persuade you to join the school band. You have always said that you didn't have enough time for that activity.

Now let us suppose that after a great deal of thought you change your mind and decide to join the band.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

1. Write MOST before the one you think would be most important.

2. Write LEAST before the one you think would be least important.

Mark just one MOST.

Mark just one LEAST.

______A. You believe that your teachers will think you have no school spirit if you don't.

______B. You really enjoy music and are willing to give up something else for this activity.

______C. You believe your parents would be proud of you if you were a member of the school band.

______D. You believe that your classmates will think that you are doing your best to support school activities if you join the band.

______E. You believe in the old saying that "He who buries his talents will lose them."

2. Let us suppose that in your school there is one student who doesn't have any friends. This person is extremely shy and doesn't seem to know how to become friendly with anybody.

Now let us suppose that you decide to go out of your way to be friendly with this person, and also to encourage other students to do the same thing.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

______A . You believe in the old saying that " He who makes a friend will never be friendless."

______B. You believe that your parents would be ashamed of you if you didn't try to help this friendless student.

______C. You believe this student would make a good and interesting friend.

______D. You believe your teachers will think highly of you for helping this student.

______E. You believe your classmates will think more highly of you for helping this student.

3. Let us suppose that your class is planning to present a play to raise funds for a class banquet. Everyone has been asked to try out for parts in the play. You wonder whether you should try out for one of the parts.

Now let us suppose that you decide to do your very best to get one of the parts in the play.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

_______A. You believe that your classmates will think you are afraid of being turned down if you don't try out.

_______B. You believe your parents will be proud of you if you get a part in the play.

_______C. You believe that being in a play would be a lot of fun and you would enjoy it.

_______D. You believe there is much truth in the old sayings that "He who hesitates is lost," and " Nothing ventured, nothing gained."

_______E. You believe your teachers will think you aren't doing your duty if you don't try out for the play.

4. Let us suppose that you have always been satisfied with just getting passing grades in your school subjects. You have been able to do this without working too hard in school and without any homework.

Now suppose that you decide to study very hard in school and at home because you want to be on the school's honor roll.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

_______A. You have become ashamed of your grades and would like to prove to yourself that you can do better work.

_______B. You believe that your teachers will like you better and have a higher regard for you if you get better grades.

_______C. You are afraid that your classmates will think you are dumb if you don't show them that you can get better grades.

_______D. You have decided there is much truth in the old saying, "He who works the hardest gets the most from life."

_______E. You believe that your parents are beginning to think that you are lazy and this bothers you.

5. Let us suppose that you have been having a lot of trouble with one of your teachers. You can't remember how it started, but it has been getting steadily worse. You find yourself doing things which you know will annoy her, and you quarrel with her whenever you can.

Now suppose that you decide to do your best to get along with her and to put an end to your troubles in her classroom.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

_______A. You have become ashamed of your behavior in this teacher's classroom.

_______B. You would like to prove to this teacher that you can change your ways.

_______C. You are afraid that your parents may hear of your misbehavior and punish you in some way.

_______D. You think that your classmates will dislike you if you continue to make trouble for this teacher.

_______E. You believe in the old saying that "He who looks for trouble will find more than he bargains for."

6. Let us suppose that your class has voted to help raise money for new uniforms for the school band by selling magazine subscriptions. Two weeks have gone by and you haven't tried to sell any because you have always disliked asking people to buy anything from you.

Now suppose that you decide to do your very best to sell a magazine subscription to everybody in your neighborhood.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

_______A. You believe in the old saying that "You can learn to like anything if you work hard enough at it."

_______B. You like to think of yourself as a person who always does his (or her) part of the work.

_______C. You are afraid that your classmates will consider you lazy and lacking in school spirit if you don't do your part of the work.

_______D. You would like to sell the most subscriptions so your teachers will be proud of you.

_______E. You would like to impress your parents with how well you can do when you really try.

7. Let us suppose that you have never been very concerned about how you looked when you went to school. You have always worn whatever clothing was near at hand and you didn't care whether or not you were neat and clean.

Now suppose that you decide to do your best to be neat, clean, and as well dressed as possible when you go to school.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

_______A. You don't like to think of yourself as a sloppy person, and you're afraid that you might become one.

_______B. You would like to have your classmates consider you a neat and well-groomed person.

_______C. You don't want your teachers to think of you as a sloppy person.

_______D. You believe there is much truth in the old sayings that "Cleanliness is next to Godliness," and "Good grooming is available to everybody."

_______E. You are afraid that your parents are becoming ashamed of your appearance.

8. Let us suppose that you have been elected by your classmates to secure a small dance band for your Spring Dance. You contact the leaders of two of the local bands and find that they are going to be busy on the night of your school dance. The thought crosses your mind that you might as well give up and suggest that a juke box be used for music.

Now suppose that you force the thought of giving up from your mind and start looking around for other dance bands that might be available.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

_______A. You don't like to think of yourself as a person who gives up easily.

_______B. You believe in the old saying that "Doubt and hesitation are the foundations of failure and despair."

_______C. You think that your classmates will be proud of you if you can secure a really good band.

_______D. You believe that your teachers will think that you haven't really tried if you don't get a band.

_______E. You would like to be able to tell your parents that you tackled a tough assignment and completed it.

9. Let us suppose that you are a member of your school's debate team. On the day of a very important debating contest with a nearby school you wake up with a sore throat and a bad cold. Your mother and father urge you to stay home and take care of your cold because you are running a mild temperature.

Now suppose that you decide to go to school anyway, and do your best to help win the debate.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.
Mark just one LEAST.

_______A. You are afraid that if you don't go you will think of yourself as a weak person.

_______B. You believe that there is much truth in the old sayings that "Mind is master over matter", and " Meeting one's obligations is good medicine."

_______C. You are afraid that your classmates will laugh at you if you stay home because of a simple cold.

_______D. You want to show your parents that you are willing to do your part even when you don't feel well.

_______E. You don't want to disappoint your debate teacher who is counting on you to help win the contest.

10. Let us assume that one of your teachers has asked you to appear before the school assembly and give a short talk on "Good Citizenship In Our School." You know that this is not a popular topic and that your classmates may think what you say is pretty silly. You wonder if you should agree to give the talk.

Now suppose that you decide to accept the invitation and do your best to give an interesting and sincere talk on this unpopular topic.

Of all the following reasons, which one would probably be most important and which one would be least important in causing you to make this decision.

Mark just one MOST.

Mark just one LEAST.

_______A. You think that your teachers will be proud of you for having the courage to talk on an unpopular topic.

_______B. You think that your parents would be ashamed of you if you refused to talk on an important topic just because it is unpopular.

_______C. You think that the topic is important, even if it is unpopular with many of your classmates, and you hope to influence them toward your opinion.

_______D. You believe that there is much truth in the old saying that "He who follows the crowd loses his individuality."

_______E. You believe that your classmates will respect you even if many of them don't agree with what you say.

Scoring of Reference-Valence Test

Since the scoring for the respondent's *Most* and *Least* responses follows the same approach, we will describe only the procedure for the *Most* ratings. The method of scoring can best be understood by referring to the scoring sheet especially constructed for this test. (See Figure 9-1) The subject's response for each of the 10 test situations is recorded in two places: once under the *reference group* by encircling the appropriate letter, and once under the *valence group* by encircling the appropriate letter. For example, if our subject's response to test situation number one was D, the D under the reference column headed C would be encircled and the D under the valence column headed P would be encircled. This would mean that the subject's response would be categorized under the reference group of Classmates and under the valence category of Positive. It can be seen in Figure 9-1 that the maximum number of responses for a given reference group is 10 which a respondent would be given if he used the same reference group in arriving at his decision for all of the 10 test situations. On the basis of chance alone a respondent would receive a score of 2 in each of the 5 reference groups.

Insert Figure 9-1 about here

The maximum score for the valence variable is 10 which would be obtained if the subject used the same valence for all 10 test situations -- for example if the subject selected positive valenced items on each of the 10 test situations. It may be noted incidentally that the five

Figure 9-1. Score sheet for Reference-Valence Test.

REFERENCE VALENCE

NAME ______________________________ SEX ___ GRADE ____ SCHOOL ____________________

		REFERENCE					VALENCE	
		T	F	C	S	A	P	N
MOST	1	A	C	D	B	E	BCD	AE
	2	D	B	E	C	A	ACDE	B
	3	E	B	A	C	D	BC	ADE
	4	B	E	C	A	D	BD	ACE
	5	B	C	D	A	E	B	ACDE
	6	D	E	C	B	A	ABDE	C
	7	C	E	B	A	D	BD	ACE
	8	D	E	C	A	B	CE	ABD
	9	E	D	C	A	B	BD	ACE
	10	A	B	E	C	D	ACE	BD
TOTAL								

		REFERENCE					VALENCE	
		T	F	C	S	A	P	N
LEAST	1	A	C	D	B	E	BCD	AE
	2	D	B	E	C	A	ACDE	B
	3	E	B	A	C	D	BC	ADE
	4	B	E	C	A	D	BD	ACE
	5	B	C	D	A	E	B	ACDE
	6	D	E	C	B	A	ABDE	C
	7	C	E	B	A	D	BD	ACE
	8	D	E	C	A	B	CE	ABD
	9	E	D	C	A	B	BD	ACE
	10	A	B	E	C	D	ACE	BD
TOTAL								

KEY:
T--Teacher
F--Family
C--Classmates
S--Self
A--Adage

P--Positive
N--Negative

alternatives for each of the 10 situations are balanced so that for the total test there are 25 Positive and 25 Negative reasons for arriving at decisions.

Try-Outs To Refine the Reference-Valence Test

A preliminary form of this instrument was administered to 90 ninth-grade boys and girls and 83 twelfth-graders in March of 1959. This sample was selected from the public schools of a community of approximately 20,000 population in upstate New York. After analysis the test format was revised to clarify instructions and eliminate known sources of respondent confusions. The revised test was then administered to a sample of 104 ninth-graders and 92 twelfth-graders in November of 1959. This latter sample was selected from the public schools of a community of approximately 40,000 population in central Ohio. Analysis of these data suggested a few additional refinements in test format and directions. The test was then considered satisfactory for test-retest administrations designed to secure estimates of reliability. Analysis of the data obtained in the second try-out showed that the Most and Least ratings were substantially correlated (negatively, of course) with each other on each of the variables, so it was judged adequate to use only the Most ratings.

Test-Retest Reliability Estimates of the Variables Measured by the Reference-Valence Test

The Reference-Valence Test is based on ten items. It was expected that the test-retest reliability and stability over a four-week interval of time would be sufficient to reveal any differences which might exist among the different cultural groups being studied. The product moment correlations between scores obtained for 364 adolescents taking this test on two different occasions some four or five weeks apart are presented in Table 9-1. The reliability estimates for the different variables

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Insert Table 9-1 about here

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in the four age-sex groups range from .27 to .75 with a midscore of about .48. It was hoped that the instrument at this stage of development would be sufficiently sensitive to reveal some of the differences we had expected to find in the different racial-cultural groups selected for this study of prescription values. The fairly large differences among the several scores and the relative stability of each score across age-sex groups (see Table 9-2) partially supported this hope.

Insert Table 9-2 about here

The stability of the intercorrelations among the several test variables in two different samplings (see Table 9-3) also gave strong support to

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Insert Table 9-3 about here

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the expectation that this test would yield relatively stable scores.

Some Validity Indicators for the Variables Measured by the Reference-Valence Test

Data from five different sources were obtained using the Reference-Valence instrument. The respondents consisted of ninth and twelfth-grade pupils attending two pupil school systems in central Ohio, ninth

TEST-RETEST RELIABILITY ESTIMATES OF REFERENCE SCORES

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
Teachers	.49	.32	.27	.39
Family	.75	.56	.47	.33
Classmates	.67	.27	.48	.54
Self	.64	.53	.52	.58
Adage	.52	.44	.61	.50

TEST-RETEST RELIABILITY ESTIMATES OF THE NEGATIVE AND POSITIVE VALENCE SCORES

Positive	.59	.33	.32	.37
Negative	.59	.33	.32	.37

Table 9-1. Test-retest reliability estimates for scores obtained with the Reference-Valence instrument, scored on Most important responses. The second test was administered four to five weeks after the initial testing to ninth and twelfth grade pupils attending two large suburban school systems in central Ohio.

REFERENCE SCORES

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
Teachers	M= .95	.98	1.16	1.01
	SD= .89	.85	.84	.90
Family	M=2.25	1.84	1.42	1.25
	SD=2.02	1.36	1.41	1.39
Classmates	M=1.09	1.11	1.45	1.23
	SD=1.06	.99	1.17	1.19
Self	M=4.70	5.34	4.97	5.40
	SD=2.34	1.89	1.87	2.05
Adage	M= .98	.67	.98	1.10
	SD=1.41	1.21	1.18	1.19

VALENCE SCORES

Positive	M=5.90	6.49	6.14	6.17
	SD=1.25	1.21	1.53	1.29
Negative	M=4.09	3.50	3.85	3.82
	SD=1.25	1.21	1.53	1.29

Table 9-2. The means and standard deviations obtained with the Reference-Valence Test in four age-sex groups sampled from two large suburban school systems in central Ohio. (The positive and negative valence scores are redundant since they must total to 10 according to the ipsative format of this instrument.)

	Self	Family	Adage	Classmates	Teachers
Self		*-.61 **-.62	-.34 -.41	-.44 -.37	-.20 -.15
Family			-.12 -.12	-.05 -.03	-.18 -.18
Adage				-.15 -.12	-.23 -.23
Classmates					+.13 -.03
Teacher					

* Correlations entered first in each cell are based on scores obtained from 364 ninth and twelfth-grade boys and girls attending two large suburban school systems in central Ohio.

** Correlations entered second in each cell are based on scores obtained from 188 ninth and twelfth-grade boys and girls attending school in a relatively small urban community in central Ohio.

Table 9-3. Intercorrelations among the several reference scores obtained when the Reference-Valence instrument was administered to two different samples of 9th and 12th grade boys and girls. (It is interesting to note that the majority of the correlations are negative. This outcome is partially due to the forced-choice format of the test.)

and twelfth-grade pupils attending Catholic parochial schools in central New York, ninth and twelfth-grade Chinese pupils attending public schools in Formosa, male delinquents (comparable in age to ninth-grade pupils) in a diagnostic center in central Ohio, and female delinquents (comparable in age to ninth-grade pupils) newly admitted to a correctional institution in central Ohio. The means, standard deviations, and numbers of cases for the several age-sex groups in each of the samples are presented in Appendix F.

Certain selected findings related to "predictive validity" are presented to show something of the possible usefulness of this instrument. For example, Chinese (Formosan) adolescents are significantly higher on the _Adage_ reference variable ($p < .001$ in each of four age-sex groups: 9th and 12th grade boys and girls) than a comparable sample of central Ohio adolescents. This difference is consistent with the greater attention to and respect for the wisdoms of history among the Chinese. Consistent with expectation, American adolescents are significantly higher on the _classmates_ reference variable ($p < .01$ to .001 in three of the four age-sex groups--9th grade males in the expected direction but not significant) than Chinese adolescents. The latter gives some support to the contention advanced by certain cultural anthropologists that American youths are highly "other directed," being especially influenced by the sometimes transient values of their immediate peer groupings.

Delinquent boys and girls are significantly lower on the _Self_ reference variable ($p < .01$ for boys and $< .001$ for girls) than nondelinquent boys and girls of the same age attending public schools in the same general geographical area of central Ohio. These findings give some support to our conjecture that the _Self_ variable is a rough indicator of social maturity in the sense of completeness of values interiorization.

Chapter 10

THE "WHO CARES?" TEST

The infant and young child's first identifications and sources of social-emotional security are within the home under the usual cultural circumstances. Theoretically the first socially rewarding relationship is established with the nurturant mother (or surrogate) via feeding, cleaning, and fondling situations. The mother's nurturances become differentially rewarding, or reinforcing, depending on the young child's behavior as he increases in age. She gives approval and love and sometimes disapproval or withdrawal of love as she tries to guide and mold the growing child's behavior tendencies. During these different reinforcements she projects the impression that she "cares about" the way her child behaves. Theoretically this impression generalizes to others within the family: father, older siblings, grandparents, and others. When the child enters school, the succession of teachers serve in many ways as substitutes for parents and share in the child's impression that people are concerned about the ways that he behaves. This impression that others do care extends, or generalizes, under socially fortunate conditions to many others: classmates, neighbors, tradesmen, and so on. It was hypothesized for this investigation that the more socially mature the adolescent, the greater number of people he would perceive as caring whether or not he abided by the principal values of his culture. Failure to broaden the base of his social-emotional securities to members outside the family and school would be considered a mark of social immaturity.

The impression held by an adolescent youth that others are concerned about his feeling of well-being and general welfare is regarded as an important variable in influencing an individual toward behaviors consistent with general cultural values and away from behaviors that violate such values. It is what we have called the "Who Cares?" variable. This dimension is probably a joint product of the number of nurturant individuals in the respondent's social environment and his degree of identification with them. For example, it is possible for the respondent to live in a social environment in which few, if any, individuals identify with his successes and failures, or feel nurturant toward him when he is troubled. It is, of course, also possible for the respondent to live in an environment of many nurturant and sympathetic persons and still maintain a feeling of personal isolation because of lack of identification and gross perceptual distortions of others' intentions.

It was believed that what was needed was a scale to measure the respondent's perceptions of who cared about his values judgments and decisions. One early thought which was rejected was to assume that the greater the number of individuals that the respondent believed were concerned over his personal and social welfare, the greater would be the forces directing his behavior toward congruity with the values he had introjected from the social environment, and the greater would be the consistency between his values and those of the majority within the subcultures in which he was reared. The essential idea was to present the respondent with a number of situations of the following types:

1) Sometime when the respondent has violated some important social value, his violation becomes known to others of importance to him, and he is feeling guilty and unhappy about his transgression.
2) Sometime when the respondent resists violating some important social value at considerable sacrifice to the satisfaction of his other important social needs, his praiseworthy behavior becomes known to others of importance to him, and he is feeling happy and noble about his resisting what he considers "wrongdoing."
3) Sometime when the respondent sacrifices one or more of his own important needs in order to engage in some value (praiseworthy) behavior that would be of benefit to one or more of his acquaintances, his praiseworthy actions become known to others of importance to him and he is feeling the happiness and warm glow that so frequently follow self sacrifice.
4) etc.

This story-presentation phase of the original plan was still retained in the final instrument herein described. The purpose of these stories is to create a mood within the respondent that is similar to one in which he might be personally involved (overtly or by identification).

The Format of the "Who Cares?" Instrument

The format finally selected for this test involves a four-point rating scale on which the respondent indicates how much he thinks a number of different people would care about his feelings in different kinds of situations involving values (similar to those described earlier in this discussion). The rating scale has the following categories: WOULD CARE VERY MUCH, WOULD CARE SOME, WOULD CARE VERY LITTLE, WOULD NOT CARE AT ALL. The persons, or groups of persons, to be rated individually include mother, father, best-liked friend, best-liked neighbor -- guardian is included for respondents not living with their parents. After the respondent makes a rating for each of these persons he is asked to make three ratings in a less personal context: Most boys and girls you know, Most of the teachers you know, and Most of the grown-ups you know.

After the respondent makes the above ratings he is asked to answer the following question: "Of all the people you have ever known (parents, friends, relatives, etc.) what one person would care the most about your feelings in this situation? Who is this person?" The second question: "Guess at how many boys and girls your age would care at all about your feelings in this situation." "Put an X in the appropriate box -- the boxes are 1-5, 6-10, 11-15, 16-20, 21-25, over 25. Of the four situations presented in the test the first and fourth involve the respondent's having done something that violates a particular social value judged by the present investigators to be important to him. The first situation involves telling a good friend a white lie about a grade that he received on a Social Studies examination. The fourth situation, which also falls into this group, involves taking some lost or "abandoned" money (whose owner is not known) and spending it for self indulgence on a soda.

The second and third situations involve resisting temptation: a) to satisfy the respondent's own needs at the expense of the needs of others (in situation two); and b) (in situation three) preparing to cheat on an examination and deciding at the last minute that he would rather fail the examination than cheat.

As may be seen, the first and fourth situations try to present a setting where the individual is feeling guilty about what he considers wrongdoing. The second and third situations involve feelings of happiness and victory over resisting tendencies to violate important social values.

The entire test is presented on the pages immediately following:

W-C (10-60)

Name ______________________________ Date ______________

Age ____________ Male ________ Female ______

Grade __________ School ______________________________

Let us suppose that you just received your report card. Your best friend asks you what grade you got in Social Studies. Although you actually received only 81, you are ashamed to admit it and say, "I got a 94. I must have really done well on the final exam."

Your best friend says, "Gee, that's awfully good. I didn't do very well. I got only 83."

At this point let us suppose that you feel very guilty and ashamed about the white lie you told your friend. You would like to tell your friend the truth, but feel so embarrassed that you say "Good-by" and walk away.

If your feelings of guilt and shame were somehow made known to everybody, how much would the different people that you know care, or be concerned, that you were feeling very guilty and unhappy? Put X's in the boxes on the next page to show how much you think each of the persons listed would care, or be concerned, about your feelings of guilt and unhappiness over having done what you consider a wrong thing to do.

HOW MUCH DO YOU THINK THE FOLLOWING PEOPLE WOULD CARE, OR BE CONCERNED, ABOUT YOUR FEELINGS OF GUILT AND UNHAPPINESS OVER TELLING A WHITE LIE ABOUT YOUR GRADE?

(It does not matter whether these persons are living as long as you remember them.)	WOULD CARE VERY MUCH	WOULD CARE SOME	WOULD CARE VERY LITTLE	WOULD NOT CARE AT ALL
Your mother				
Your father				
If you do not live with your parents, the persons with whom you live				
Your best liked boyfriend				
girlfriend				
Your best-liked teacher				
Your best-liked grandparent				
Your best-liked aunt or uncle (if you have any)				
Your best-liked adult neighbor				

How much do you think most of the people in the following groups would care, or be concerned, about your feelings of guilt and unhappiness in this situation?

	VERY MUCH	SOME	VERY LITTLE	NOT AT ALL
Most of the grown-ups you have known				
Most of the teachers you have known				
Most of the boys and girls you have known				
Brothers and sisters (if you have any)				

Of all the boys and girls that you have ever known about how many do you think would care at all about how you felt in this situation? Guess at how many would care and put an X in one of the boxes below:

None	1-5	6-10	11-15	16-20	21-25	Over 25

Of all the people you have ever known what one person do you think would care the most about how you felt in this situation? What is the relationship of this person to you (father, mother, best friend, uncle, or some other relationship)? ____________________

Let us suppose that your class is preparing to have an election to select class officers for the year. The brightest and most popular person in your class nominates you for president. You would very much like to be president of your class, but you know that the person who nominated you would make the best president for the class. You rise, nominate this person for class president, and make a fairly long speech about his (or her) many fine qualifications for the position. Your decision to sacrifice your own chance to be class president for what you consider the best interests of the entire class makes you feel noble and happy. You feel that you have done the right thing in this situation.

If your feelings of happiness were somehow made known to everybody, how much would the different people that you know care, or be concerned, that you were feeling happy because you had decided to do what you considered the right thing? Put X's in the boxes on the next page to show how much you think each of the persons listed would care, or be concerned, about your feelings of happiness over having done what you considered the right thing in this situation.

HOW MUCH DO YOU THINK THE FOLLOWING PEOPLE WOULD CARE, OR BE CONCERNED, ABOUT YOUR FEELINGS OF HAPPINESS OVER SACRIFICING YOUR OWN CHANCE TO BE CLASS PRESIDENT?

(It does not matter whether these persons are living as long as you remember them.)		WOULD CARE VERY MUCH	WOULD CARE SOME	WOULD CARE VERY LITTLE	WOULD NOT CARE AT ALL
Your mother					
Your father					
If you do not live with your parents, the persons with whom you live					
Your best liked	Boyfriend				
	Girlfriend				
Your best-liked teacher					
Your best-liked grandparent					
Your best-liked aunt or uncle (if you have any)					
Your best-liked adult neighbor					

How much do you think most of the people in the following groups would care, or be concerned, about your feelings of happiness in this situation?

	VERY MUCH	SOME	VERY LITTLE	NOT AT ALL
Most of the grown-ups you have known				
Most of the teachers you have known				
Most of the boys and girls you have known				
Brothers and sisters (if you have any)				

Of all the boys and girls that you have ever known about how many do you think would care at all about how you felt in this situation? Guess at how many would care and put an X in one of the boxes below:

None	1-5	6-10	11-15	16-20	21-25	Over 25

Of all the people you have ever known what one person do you think would care the most about how you felt in this situation? What is the relationship of this person to you (father, mother, best friend, uncle, or some other relationship)?________________

Let us suppose that you are preparing to take a final examination in English. Your grades have been low all year and you are afraid that you may fail the final exam. You prepare a lot of notes in very small handwriting and plan to sneak a look at them during the examination.

As you start to take the exam, you decide that you would rather fail than do something dishonest like cheating. Let us suppose that you are feeling very happy because you have resisted temptation and kept yourself from doing something that you knew you shouldn't do.

If your feelings of happiness were somehow made known to everybody, how much would the different people that you know care, or be concerned, that you were feeling very happy? Put X's in the boxes on the next page to show how much you think each of the persons listed would care, or be concerned, about your feelings of happiness over having resisted the temptation to cheat on an examination.

HOW MUCH DO YOU THINK THE FOLLOWING PEOPLE WOULD CARE, OR BE CONCERNED, ABOUT YOUR FEELINGS OF HAPPINESS OVER RESISTING TEMPTATION TO CHEAT ON AN EXAM?

(It does not matter whether these persons are living as long as you remember them.)	WOULD CARE VERY MUCH	WOULD CARE SOME	WOULD CARE VERY LITTLE	WOULD NOT CARE AT ALL
Your mother				
Your father				
If you do not live with your parents, the persons with whom you live				
Your best liked Boyfriend				
Girlfriend				
Your best-liked teacher				
Your best-liked grandparent				
Your best-liked aunt or uncle (if you have any)				
Your best-liked adult neighbor				

How much do you think most of the people in the following groups would care, or be concerned, about your feelings of happiness in this situation?

	VERY MUCH	SOME	VERY LITTLE	NOT AT ALL
Most of the grown-ups you have known				
Most of the teachers you have known				
Most of the boys and girls you have known				
Brothers and sisters (if you have any)				

Of all the boys and girls that you have ever known about how many do you think would care at all about how you felt in this situation? Guess at how many would care and put an X in one of the boxes below:

None	1-5	6-10	11-15	16-20	21-25	Over 25

Of all the people you have ever known what one person do you think would care the most about how you felt in this situation? What is the relationship of this person to you (father, mother, best friend, uncle, or some other relationship)?____________________

Let us suppose that one day you notice a half-dollar on the top of an unused desk in the rear of the classroom. Rather than taking the money to your teacher and trying to find the rightful owner, you slip the half-dollar into your pocket. After school you buy two ice cream sodas with the money and drink both of them yourself.

After drinking the sodas let us suppose that you begin to feel very guilty about what you have done. You wish that you hadn't spent the money. You feel that you have done something wrong and this makes you very unhappy. Your feelings of guilt become so strong that you feel almost sick to your stomach.

If your feelings of unhappiness were somehow made known to everybody, how much would the different people that you know care, or be concerned, that you felt guilty and unhappy? Put X's in the boxes on the next page to show how much you think each of the persons listed would care, or be concerned, about your feelings of unhappiness over having done something that you wish you hadn't done.

HOW MUCH DO YOU THINK THE FOLLOWING PEOPLE WOULD CARE, OR BE CONCERNED, ABOUT YOUR FEELINGS OF GUILT AND UNHAPPINESS OVER SPENDING THE MONEY THAT BELONGED TO SOMEBODY ELSE?

(It does not matter whether these persons are living as long as you remember them.)		WOULD CARE VERY MUCH	WOULD CARE SOME	WOULD CARE VERY LITTLE	WOULD CARE ALL
Your mother					
Your father					
If you do not live with your parents, the persons with whom you live					
Your best liked	Boyfriend				
	Girlfriend				
Your best-liked teacher					
Your best-liked grandparent					
Your best-liked aunt or uncle (if you have any)					
Your best-liked adult neighbor					

How much do you think most of the people in the following grou would care, or be concerned, about your feelings of guilt and unhappiness in this situation?

	VERY MUCH	SOME	VERY LITTLE	NOT AT A
Most of the grown-ups you have known				
Most of the teachers you have known				
Most of the boys and girls you have known				
Brothers and sisters (if you have any)				

Of all the boys and girls that you have ever known about how ma do you think would care at all about how you felt in this situa tion? Guess at how many would care and put an X in one of the boxes below:

None	1-5	6-10	11-15	16-20	21-25	Over 2

Of all the people you have ever known what one person do you you think would care the most about how you felt in this situat What is the relationship of this person to you (father, mother, best friend, uncle, or some other relationship)?____________

Analysis of the Ratings Obtained with the "Who Cares?" Instrument

The ratings on this scale were the numerals 4, 3, 2, 1. Four was assigned to the very much end of the rating continuum. The ratings were combined into two different categories: first, the summing of the ratings for the individuals for each situation who would care very much. (See score sheet in Figure 10-1.) Then appears the sum of the three Most people ratings (most grown-ups, most teachers, and most boys and girls). Then the sum of Most teacher scores; the sum of Most boys and girls score; the average of parents, brothers and sisters rating scores; and the average of all ratings. The final response recorded for each situation was the respondent's estimate of the number of boys and girls who would care at all. As may be seen in Figure 10-1, all of these ratings were totaled across the four situations. They were also totaled separately for situations 1 and 4, and for situations 2 and 3.

Insert Figure 10-1 about here

It was originally assumed that respondents with the lowest scores (either because of few nurturant individuals in the environment and/or because of misperceptions of the real concern of others over their feelings of welfare) would be less influenced to abide by the social values generally accepted by the subgroups of which they were members. For example, it was assumed that the delinquent may feel that nobody cares what he does, hence he may as well satisfy his immediate needs despite his knowledge that the behaviors involved are socially forbidden.

NAME ____________________

W-C SCORE SHEET

	Situation 1	Situation 2	Situation 3	Situation 4	Total 1,2,3,4	Total 1 & 4	Total 2 & 3
A							
B							
C							
D							
E							
F							
G							

SCORING GUIDE

Weight Assignment

Would care very much	Would care some	Would care very little	Would not care at all
4	3	2	1

A - Sum of the ratings of all people and/or groups who "Would care very much".

B - Sum of the three "Most" ratings.

C - "Most teacher" score.

D - "Most boys & girls" score.

E - Average of "Parents & brothers & sisters" rating scores.

F - Average of all ratings.

G - "Total number who care" score.

Weights	None	1-5	6-10	11-15	16-20	21-25	Over 25
	1	2	3	4	5	6	7

Figure 10-1. Score sheet for the Who Cares? instrument.

He may feel that nobody really cares whether or not he does the socially acceptable thing when it demands that he sacrifice some of his immediate needs, so why not do what comes naturally. If he does the "right" thing, people will take it for granted, and not appreciate his struggles to resist temptation, generally ignoring him as they do in most instances. If he does the "wrong" thing and is apprehended (which he quickly develops skills to prevent happening), he tends to accept his punishment stoically on the assumption that no one really cares that he is in a painful situation hence he can expect no sympathy for making his suffering known to others. He may feel hostile toward his punishers because he does not perceive their actions as corrective or accompanied by sympathetic concern about his future behavior. Punishment tends to be viewed as sheer aggression on the part of his punishers who are typically older and more powerful individuals. He tends to respond with whatever counteraggression the power field will permit (sullen hostility, apathy, resentment, etc.) rather than with contrite feelings of guilt and the resolve to make his behavior more acceptable in the future.

Try-Outs and Revisions of the "Who Cares?" Instrument

In November of 1959 this test was administered to approximately 200 ninth and twelfth-grade boys and girls in central Ohio. As a result of the pupils' responses to taking the test and the analysis of the obtained data a number of changes were made in the directions for administering and the format of the test. The revised test was then administered to approximately 180 ninth and twelfth-grade boys and girls in another community in central Ohio. As a result of this testing the directions and format were judged satisfactory for experimental use.

One set of findings with the second try-out of the test made it advisable to modify the scoring procedure for the test. The correlations between the scores for guilt about values violations (1st and 4th test items) and for happiness about resisting temptation (2nd and 3rd test items) were too high (a midscore correlation of approximately .70) to support the original conjecture that these items would tap different psychological functions. Therefore it was decided to combine these four test items into a total score for each of the variables included in this instrument.

Test-retest Estimates of Reliability

The "Who Cares?" instrument was administered on two occasions separated by a four to five week period to 364 ninth and twelfth-grade pupils attending two large suburban school systems in central Ohio. The means and standard deviations obtained for the first testing are presented in Table 10-1. The intercorrelations among the different variables

Insert Table 10-1 about here

measured by this test are presented in Table 10-2. As may be noted, the

Insert Table 10-2 about here

majority of these variables are overlapping which would tend to inflate the magnitude of the intercorrelations. However in one of the instances in which there is no overlap the correlation of .45 between "most teachers" and "most boys and girls" scores is substantial. These correlations show

		9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
A	Sum of "Care very much" ratings	M= 59.43	66.73	52.53	63.97
		SD= 30.24	31.57	30.11	43.68
B	Sum of three "Most" ratings	M= 33.78	35.74	32.46	33.42
		SD= 5.65	5.30	5.83	7.04
C	"Most teachers" score	M= 12.77	12.41	11.68	11.57
		SD= 2.34	2.48	2.81	2.88
D	"Most boys and girls" score	M= 9.93	11.23	9.96	10.72
		SD= 2.27	1.89	2.34	2.53
E	"Average" of parents and siblings	M= 13.73	14.03	12.92	13.37
		SD= 1.77	1.70	2.23	2.01
F	Average of all ratings	M= 11.92	12.46	11.27	12.07
		SD= 1.68	1.40	1.71	1.90
G	Total number estimated as "caring"	M= 17.74	19.86	18.89	18.92
		SD= 4.33	4.93	5.36	5.24

Table 10-1. Means and standard deviations obtained on the "Who Cares?" instrument administered to a sample of pupils from two large suburban school systems in central Ohio. (These scores are based on a summation of all four test items included in the instrument.)

		A	B	C	D	E	F	G
A	Sum of "Care very much" ratings		.75	.61	.64	.61	.86	.35
B	Sum of three "Most" ratings			.83	.80	.43	.85	.38
C	"Most teachers" score				.45	.33	.69	.20
D	"Most boys and girls" score					.40	.74	.42
E	"Average" of parents and siblings						.68	.22
F	Average of all ratings							.38
G	Total number estimated as "caring"							

Table 10-2. Intercorrelations among the different scores obtained with the "Who Cares?" test. Each of these correlations is based on data obtained from 364 ninth and twelfth-grade pupils drawn from two large suburban school systems in central Ohio.

something of the generality of the "Who Cares?" ratings.

The test-retest reliability estimates for each of the variables measured by the "Who Cares?" test are presented in Table 10-3.

Insert Table 10-3 about here

The reliability estimates are relatively stable across the four age-sex groupings and are reasonably high for a four-item test. The range is from .53 to .85 with a midscore of approximately .64. On the basis of these reliability estimates, the reasonably high intercorrelations among the several test variables, and the fairly stable means and standard deviations across the four age-sex groups it was decided that this instrument was satisfactory for experimental purposes.

Validity Indicators for the "Who Cares?" Instrument

Data from four different sources were obtained using the Who Cares? instrument. The respondents consisted of ninth and twelfth-grade pupils attending two public school systems in central Ohio, ninth and twelfth-grade Negro pupils attending a segregated school in Mississippi, male delinquents (comparable in age to ninth-grade pupils) in a diagnostic center in central Ohio, and female delinquents (comparable in age to ninth-grade pupils) newly admitted to a correctional institution in central Ohio. The means, standard deviations, and numbers of cases for the several age-sex groups in each of these samples are presented in Appendix G.

It is now generally accepted in the literature of developmental psychology that the socialization of the female child occurs at a more

		9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
A	Sum of "Care very much" ratings	.67	.56	.56	.85
B	Sum of three "Most" ratings	.59	.66	.53	.64
C	"Most teachers" score	.54	.69	.56	.66
D	"Most boys and girls" score	.59	.53	.58	.64
E	"Average" of parents and siblings	.68	.67	.69	.72
F	Average of all ratings	.67	.65	.56	.73
G	Total number estimated as "caring"	.61	.74	.63	.73

Table 10-3. Reliability estimates based on two administrations of the "Who Cares?" instrument separated by a four to five weeks interval of time. The data for these correlations were obtained from the numbers of pupils indicated who were attending two large suburban school systems in central Ohio.

rapid rate than that of the male. The little girl is characteristically more interested in other people and relates more easily to them. She is more socially docile, sensitive, and nurturant. It also seems reasonable to suppose that her need for the interest and concern of others may similarly be greater. If so, then the present findings are consistent with this sex difference, because the "Who Cares?" scores are higher for both ninth and twelfth-grade girls on six of the seven variables measured by this test. The only exception, where the differences are extremely small, is on the "most teachers" score.

Some of the correlations obtained between the "Who Cares?" variables and certain other variables measured by other tests developed for this study also give reasonable support to the validity of this instrument. For example, it seems plausible that the perception that others care about a respondent's abiding by his values would be positively related to his perception that his parents will find out if he violates basic values in his culture. The correlations presented in Table 10-4 support this expectation. Although these correlations are modest in magnitude, they are consistently positive across the four age-sex groups in two independent samples.

Insert Table 10-4 about here

It is postulated in psychoanalytic theory that identification is a basic prerequisite to the introjection of social controls. Without identification conscience and ego ideals fail to develop. Without introjection of behavior restraints there are no inner controls or sense of

	9th Grade Boys	9th Grade Girls	12th Grade Boys	12th Grade Girls
Sample "A"	.27 N:95	.14 N:103	.13 N:75	.33 N:91
Sample "B"	.18 N:45	.21 N:50	.24 N:39	.16 N:53

Table 10-4. Correlations obtained between the "Average of all ratings" on the "Who Cares?" test and the "Probability of detection" score on the Punishment Expectation test developed for this investigation. Sample "A" was drawn from two large suburban school systems in central Ohio. Sample "B" was drawn from the schools of a small city in central Ohio.

E

7 OF 11

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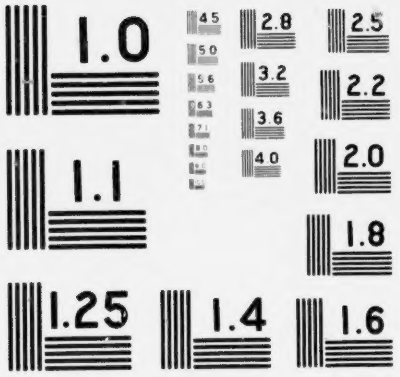
1.0
4.5
5.0
5.6
6.3
7.1
8.0
9.0
2.8
3.2
3.6
4.0
2.5
2.2
2.0
1.1
1.8
1.25
1.4
1.6

MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS-1963

guilt over actions that go against the basic values espoused by the culture. If we assume that a sense of others caring about one's wrong doings and resistances to temptation is related to the strength of one's primary identifications, then it would be reasonable to expect positive correlations between the "Who Cares?" variables and intensity of guilt following values violations. The correlations presented in Table 10-5 support this supposition. Again the correlations are small in size, but again they are consistently positive across the four age-sex groups in two different samples.

Insert Table 10-5 about here

The one set of findings that would have done the most to bolster our hopes for the eventual validity and usefulness of the "Who Cares?" instrument turned out exactly opposite to expectations. On all of the variables measured by this test the delinquent boys and girls obtained significantly higher scores than the comparison groups of nondelinquent boys and girls! Hindsight leads us to believe that these ratings may be something like level of aspiration estimates in that poor performers sometimes consistently overestimate their next scores in order to bolster their feelings of self-esteem and adequacy. Even though they are inevitably disappointed by their failures to live up to their estimates of future performances, they appear to get some satisfaction from their optimistic outlook. Perhaps the delinquents' high ratings that others care very much about their values violations have a similar explanation. They want to believe that others care, and this believing brings some

7

	9th Grade Boys	9th Grade Girls	12th Grade Boys	12th Grade Girls
Sample "A"	.33 N:95	.14 N:103	.11 N:75	.24 N:91
Sample "B"	.24 N:45	.18 N:50	.23 N:39	.15 N:53

Table 10-5. Correlations obtained between the "Average of all ratings" on the "Who Cares?" test and total score on the "Guilt Induction" test developed for this investigation. Sample "A" was drawn from two large suburban school systems in central Ohio. Sample "B" was drawn from the schools of a small city in central Ohio.

immediate satisfaction. In any event this is all conjecture based on analogy. The usefulness of the "Who Cares?" instrument with such extreme social groups as delinquents seems limited because of its inconsistency with conceptual expectations.

Chapter 11

THE PUNISHMENT EXPECTATION TEST

In this chapter and in chapter 12 are presented two instruments designed to measure some of the intrapersonal and social restraints on values violations. The two instruments are the Punishment Expectation Test and the Guilt Induction Test.

Punishment and threats of punishment have long been used as means of controlling human actions. The efficacy of this form of social control is dependent on a number of concomitant conditions. For example, it has been well demonstrated in the psychological literature that the effects of positive reinforcement (reward) and of negative reinforcement (punishment) are manifestly different. Positive reinforcement tends to make more probable the response with which it is associated. Negative reinforcement on the other hand merely acts as a suppressor of the response with which it is associated. It simply restrains and must be periodically applied in order to retain its effectiveness. Therefore the threat of punishment becomes ineffective unless the individual being threatened is fairly well convinced that the behavior in question will be noticed by the potential punisher and that punishment is highly probable to certain of occurring. The greater the intensity of the threatened punishment, the greater its restraining function but only up to some usually unknown limit in human affairs. Jurists have labored for centuries "to make the punishment fit the crime," but the deterring effects of capital punishment, which is certainly the most severe threat to man, appears to be no greater than long imprisonment. The pain and humiliation of various forms of punishment would appear to be highly idiosyncratic.

Even though the dynamics of threatened punishment and its effects are by no means clear at the present state of knowledge, the punishment dimension seems potently related to whether or not an individual adolescent keeps his actions consonant with the major values of his immediate culture and subcultures. His perceptions of the chances of detection by others when values are abrogated, of the likelihood of punishment when detected, and of the severity of punishment are all relevant to the effectiveness of restraints associated with threatened punishment. For example, an "honest" youth may merely be one who seldom perceives what he considers a really good opportunity to be otherwise and still avoid detection and punishment. Or the punishment, however improbable it may appear to be, may be perceived as so severe that it serves as an effective restraint in the majority of instances. For example, in some cultures it was once the practice to cut off the hands of thieves, or in our own frontier culture to hang horse thieves for the first offense. Such severe punishment may have acted as effective restraints even when the probability of detection seemed remote and unlikely.

On the other hand, a "dishonest" youth may merely be one whose past experience in his subcultures has led him to infer that his dishonest behavior will not be detected (because of lack of concern over the value or because of lack of close supervision); that _if_ his wrongdoing should be detected, he will not be punished; and _if_ he should be punished, his punishment will be extremely mild.

The Format of the Punishment Expectation Test

This test was designed to measure the adolescent's perceptions of the probability of detection, the probability of punishment if detected, and the severity of punishment if received when he violated a value judged important by his parents. The test presents four situations (test items) in which the respondent is asked to suppose that he has been involved. Each of the situations states that the respondent has violated an important social value or values (honesty, truthfulness, obedience, etc.). In brief, the four situations are as follows:

1) skipping school and writing his (or her) own excuse because he doesn't want his parents to know that he skipped school,
2) buying something at a local store, charging it to his parents' charge account, hoping to save money to pay the bill before the end of the month, never letting parents know what happened,
3) smoking with a friend contrary to a promise to his parents and against their desires,
4) lying to his parents about a difficult school assignment in order to avoid chores around the house.

As noted earlier in this discussion, the same act of punishment may be regarded very differently by a group of adolescent boys and girls. The projection of parental disappointment may almost prostrate some adolescents with remorse while others couldn't care less that their actions have not come up to parental expectations. Threats of future punishment may leave some boys and girls highly anxious and disturbed while others brush such threats off as parental bickering. Clearly some method of scaling the severity of different forms of punishment for the individual respondent was needed.

Therefore the first part of the Punishment Expectation instrument was designed to rank the severity of different forms of punishment most commonly employed by parents of adolescents in this culture. An analysis of free responses of adolescents as to the different ways they were punished by their parents yielded six frequently used practices. The six punishments presented in the final version of this test are as follows:

1) being told by my parents that they are disappointed in me and thoroughly ashamed of me,
2) being told in an angry way that I had done wrong, and being threatened with severe punishment if I ever did it again,
3) being told in a friendly and understanding way that I had done wrong,
4) being given some type of physical punishment (such as a slap or a whipping),
5) being forced to do extra work or perform extra duties,
6) having to stay home at night and give up all movies, television programs, and parties for several days.

The first instructions to the respondent ask him to rank these six forms of punishment from 1st for most severe or difficult to take through 6th for the least severe or easiest to take.*

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*In the scoring, as noted later in this discussion, the 1st ranking, or most severe, punishment is given a weight of six. Other weights are assigned to the different rankings in a declining unitary way that leaves a weighting of one for the 6th ranked punishment.

After the respondent has completed the ranking of the six punishments, he is next presented with the first of the four test situations in which he is asked to assume that he has skipped school and written his own excuse for the teacher. He is then asked to indicate on a five-point scale the probability (or "chances") that his parents will discover his misbehavior. The five-point scale ranges from "almost *certain* parents WOULD find out" through "about an *even chance*" to "almost *certain* parents would NOT find out." Then for the same situation the respondent is asked to assume that his parents *did* find out and to make another rating on a new five-point scale as to the probability that he will be punished in some way for his behavior. And finally for the same situation the respondent is asked to assume that his parents *did* find out and that he *was* punished and he must pick the most likely punishment he will receive. He is asked to put an "X" before one of the six punishments listed at the bottom of the page. The latter are presented in the same order as used in the first part of the test where the respondent was asked to rank them according to severity.

The foregoing procedure is repeated for each of the four test situations included in this instrument. The entire test is presented on the pages immediately following:

PUN-EXP (10-60)

Name______________________________Date__________________

Age___________Male_______Female_________

Grade__________School____________________________________

Your parents probably have many different ways of punishing you when you do something that they consider wrong. Some of these punishments are more severe, hurt you more, or are harder to take than others.

In the following list of six different kinds of punishment which your parents might use when you have done something wrong, which one would you consider the most severe or hardest to take? Before you decide, read all six of the different kinds of punishment, then decide which one of the six is the most severe or hardest to take. Then write number 1 on the short line beside the type of punishment that you would most dislike having your parents use when you have done something that they consider wrong.

Next write the number 2 beside the type of punishment that you consider next most severe (second most severe) or next hardest to take when you have done something that your parents consider wrong.

Then write the number 3 beside the third most severe. Then the number 4 beside the fourth most severe. Then the number 5 beside the fifth most severe. And finally write the number 6 beside the least severe, or the easiest to take, when you have done something that your parents consider wrong.

In other words,

1 means the form of punishment you dislike most, the most severe

2 means the second most disliked form of punishment.

3 means the third most disliked form of punishment.

4 means the fourth most disliked form of punishment.

5 means the fifth most disliked form of punishment.

6 means the sixt most disliked, or easiest to take.

Now on the next page place numbers before the following forms of punishment according to these instructions.

___ being told by my parents that they are disappointed in me and thoroughly ashamed of me.

___ being told in an angry way that I had done wrong, and being threatened with severe punishment if I ever did it again.

___ being told in a friendly and understanding way that I had done wrong.

___ being given some type of physical punishment (such as a slap or whipping).

___ being forced to do extra work or perform extra duties.

___ having to stay home at nights and give up all movies, television programs, and parties for several days.

Remember number 1 means most severe, or hardest to take.
After rating the above punishments with the numbers 1, 2, 3, 4, 5, and 6; next turn the page for further instructions.

Let us suppose that one day in the spring you skipped school to do something with one of your best friends. The next morning you wrote your own excuse because you didn't want your parents to know that you had skipped school. (Try to imagine that you have just done this.)

Supposing you did this, what are the chances that your parents would find out about it? Put an X in one of the following boxes to show what you think are the chances that your parents would find out.

☐	☐	☐	☐	☐
Almost certain parents would NOT find out	Probably parents would NOT find out	About an even chance; parents might find out; but then they might not	Probably parents would find out	Almost certain parents would find out

* *

Let us suppose that your parents did find out about your doing this, what are the chances that you would be punished in some way? Put an X in one of the following boxes to show what you think are the chances that you would be punished if your parents did find out.

☐	☐	☐	☐	☐
Almost certain I would NOT be punished	I would probably NOT be punished	About an even chance; I might be punished; but then I might not	I would probably be punished	Almost certain I would be punished

* *

Let us suppose your parents did find out what you had done, and you were punished, which of the following types of punishment would your parents be most likely to use? Put an X on the line to the left of the kind of punishment your parents would be most likely to use.

____ being told by my parents that they are disappointed in me and thoroughly ashamed of me.

____ being told in an angry way that I had done wrong, and being threatened with severe punishment if I ever did it again.

____ being told in a friendly and understanding way that I had done wrong.

____ being given some type of physical punishment (such as a slap or whipping).

____ being forced to do extra work or perform extra duties.

____ having to stay home at nights and give up all movies, television programs, and parties for several days.

Let us suppose that you want to buy something at a local store but don't have the money. You go ahead and buy it on your parents' charge account hoping that you can save enough money to pay the bill before it is sent to your parents at the end of the month. You know that your parents wouldn't approve of this but you hope they won't find out.

Supposing you did this, what are the chances that your parents would find out about it? Put an X in one of the following boxes to show what you think are the chances that your parents would find out.

☐	☐	☐	☐	☐
Almost certain parents would NOT find out	Probably parents would NOT find out	About an even chance; parents might find out, but then they might not	Probably parents would find out	Almost certain parents would find out

* *

Let us suppose that your parents did find out about your doing this, what are the chances that you would be punished in some way? Put an X in one of the following boxes to show what you think are the chances that you would be punished if your parents did find out.

☐	☐	☐	☐	☐
Almost certain I would NOT be punished	I would probably NOT be punished	About an even chance; I might be punished, but then I might not	I would probably be punished	Almost certain I would be punished

* *

Let us suppose your parents did find out what you had done, and you were punished, which of the following types of punishment would your parents be most likely to use? Put an X on the line to the left of the kind of punishment your parents would be most likely to use.

____ being told by my parents that they are disappointed in me and thoroughly ashamed of me.

____ being told in an angry way that I had done wrong, and being threatened with severe punishment if I ever did it again.

____ being told in a friendly and understanding way that I had done wrong.

____ being given some type of physical punishment (such as a slap or whipping).

____ being forced to do extra work or perform extra duties.

____ having to stay home at nights and give up all movies, television programs, and parties for several days.

Let us suppose that your parents have forbidden you to smoke until you are out of high school. Contrary to your promise and your parents' wishes, you and a friend start going somewhere after school and smoking two or three cigarettes.

Supposing you did this, what are the chances that your parents would find out about it? Put an X in one of the following boxes to show what you think are the chances that your parents would find out.

☐	☐	☐	☐	☐
Almost certain parents would NOT find out	Probably parents would NOT find out	About an even chance; parents might find out, but then they might not	Probably parents would find out	Almost certain parents would find out

* *

Let us suppose that your parents did find out about your doing this, what are the chances that you would be punished in some way? Put an X in one of the following boxes to show what you think are the chances that you would be punished if your parents did find out.

☐	☐	☐	☐	☐
Almost certain I would NOT be punished	I would probably NOT be punished	About an even chance; I might be punished, but then I might not	I would probably be punished	Almost certain I would be punished

* *

Let us suppose your parents did find out what you had done, and you were punished, which of the following types of punishment would your parents be most likely to use? Put an X on the line to the left of the kind of punishment your parents would be most likely to use.

____ being told by my parents that they are disappointed in me and thoroughly ashamed of me.

____ being told in an angry way that I had done wrong, and being threatened with severe punishment if I ever did it again.

____ being told in a friendly and understanding way that I had done wrong.

____ being given some type of physical punishment (such as a slap or whipping).

____ being forced to do extra work or perform extra duties.

____ having to stay home at nights and give up all movies, television programs, and parties for several days.

Let us suppose that your parents want you to do some work around the house. You don't want to do it, so you make up the story that you are having a test in English the next day and should go to your room to study. When you get to your room, you do not study but just loaf around.

Supposing you did this, what are the chances that your parents would find out that you were not telling the truth? Put an X in one of the following boxes to show what you think are the chances that your parents would find out.

☐	☐	☐	☐	☐
Almost certain parents would NOT find out	Probably parents NOT find out	About an even chance; parents might find out; but then they might not	Probably parents would find out	Almost certain parents would find out

* *

Let us suppose that your parents did find out about your doing this, what are the chances that you would be punished in some way? Put an X in one of the following boxes to show what you think are the chances that you would be punished if your parents did find out.

☐	☐	☐	☐	☐
Almost certain I would NOT be punished	I would probably NOT be punished	About an even chance; I might be punished; but then I might not	I would probably be punished	Almost certain I would be punished

* *

Let us suppose your parents did find out what you had done, and you were punished, which of the following types of punishment would your parents be most likely to use? Put an X on the line to the left of the kind of punishment your parents would be most likely to use.

____ being told by my parents that they are disappointed in me and thoroughly ashamed of me.

____ being told in an angry way that I had done wrong, and being threatened with severe punishment if I ever did it again.

____ being told in a friendly and understanding way that I had done wrong.

____ being given some type of physical punishment (such as a slap or whipping).

____ being forced to do extra work or perform extra duties.

____ having to stay home at nights and give up all movies, television programs, and parties for several days.

Scoring the Punishment Expectation Test

According to our conceptualization this instrument provides the following psychologically meaningful scores:

- D (D)etection--likelihood, chances, or probability of the wrongdoing being found out
- LP (L)ikelihood of (P)unishment--the likelihood or chances of punishment if the wrongdoing is found out
- SP (S)everity of (P)unishment--the severity of punishment if it should be detected and if the individual were punished.

In our opinion the D rating reflects the respondent's perception of the closeness of supervision and the extent to which his parents care about his violating important social values in the culture. LP or likelihood of punishment is related to the respondent's perception of the permissiveness-punitiveness dimension within his home life. SP or severity of punishment reflects the respondent's perception of the degree of control attempted by his parents for values violations. The latter is related in an unknown way to concern, hostility, aggression, etc. within the parents' child-rearing practices.

We decided to combine these separate ratings in a simple multiplicative fashion to define an index of Social Restraint Against Value Violation--SRAVV. This approach yields the following formula for each of the four value situations presented:

$$\text{SRAVV} = \text{D} \cdot \text{LP} \cdot \text{SP}$$

The SRAVV indices for the four social-value violation situations are summed to provide an over-all index of social restraint against values violations. This index is called social restraint, because it is essentially the respondent's perceptions of the dangers and pains likely to be associated with values-violations in his home environment. SRAVV, as herein defined, does not, by any means exhaust all the variables related to restraints against values violations. Anticipation of guilt feelings, anticipation of happy feelings over resisting temptation, etc. are also important variables in determining whether or not the respondent will resist violating a given social value.

The scoring procedures for this instrument are shown in the "score sheet" presented in Figure 11-1. As may be seen at the bottom of the

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Insert Figure 11-1 about here

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score sheet, the ratings are weighted from one to five and the rankings are weighted inversely from six to one. Each of the four scores for the test is secured by summing the responsent's weighted ratings over the four test situations.

Experimental Try-outs of the Punishment Expectation Test

The first version of this test was administered to 87 ninth and twelfth-grade pupils in a small central Ohio community in the fall of 1959. On the basis of pupils' responses to the test and analysis of the obtained data several changes were made in the test directions and format. The types of punishment were extended from five to six because of the frequency with which the respondents mentioned physical punishment in the questions-and-comment sessions following the testing periods.

The second version of the test was then administered to 60 different ninth and twelfth-grade pupils in the early spring of 1960. Analysis of these data showed that the SRAVV scores were fairly symmetrically distributed and that the test situations were positively and reasonably

PUNISHMENT EXPEC. SCORE SHEET

Name ______________________________

Punishment Preference Ranking	Weighted Score

	Probability Parents will find out (D)	Probability of being Punished (LP)	Severity of Punishment (SP)	Restraint (D·LP·SP)
First Situation				
Second Situation				
Third Situation				
Fourth Situation				
TOTAL				

SCORING GUIDE

Punishment Ratings	Severity Weight
1	6
2	5
3	4
4	3
5	2
6	1

Weights Probability Parents Will Find Out				
Certain will not	Probably will not	Even Chance	Probably will	Certain will
1	2	3	4	5

Weights Probability Parents Will Punish				
Certain will not	Probably will not	Even Chance	Probably will	Certain will
1	2	3	4	5

Figure 11-1. Score sheet for the Punishment Expectation instrument.

related to each other and to the total score for each of the four indices (D, LP, SP, and SRAVV). These interrelationships are presented in Table 11-1. It was judged at this point that the test was ready for reliability

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Insert Table 11-1 about here

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determinations.

Test-Retest Reliability Estimates for the Punishment Expectation Instrument

The Punishment Expectation test was administered to 364 ninth and twelfth-grade pupils in a small city in central Ohio. Four to five weeks later the test was again given to the same pupils. The correlations obtained between the two sets of data for each of the four variables measured by this test are presented in Table 11-2. The test-retest reliability

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Insert Table 11-2 about here

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estimates for D, probability of detection, across the four age-sex groups range from .53 to .73; for LP, likelihood of punishment, from .57 to .69; for SP, severity of punishment, from .22 to .43; and for SRAVV, social restraint against values violations, from .53 to .59. These reliability estimates were regarded as satisfactory for experimental purposes.

Some Validity Indicators for the Punishment Expectation Test

Data from ten different sources were obtained using the Punishment Expectation instrument. The respondents consisted of ninth and twelfth-grade pupils attending two public schools in central Ohio, ninth and twelfth-grade pupils attending a Seventh Day Adventist parochial school in central Ohio, ninth and twelfth-grade pupils attending Catholic parochial

		Situation #2	Situation #3	Situation #4	Total Score
Situation #1	D	.31	.41	.38	.76
	LP	.53	.34	.52	.82
	SP	.16	.23	.27	.61
	SRAVV	.12	.26	.32	.62
Situation #2	D		.15	.30	.57
	LP		.25	.46	.74
	SP		.24	.34	.67
	SRAVV		.27	.51	.63
Situation #3	D			.29	.71
	LP			.26	.62
	SP			.21	.63
	SRAVV			.38	.71
Situation #4	D				.69
	LP				.79
	SP				.65
	SRAVV				.76

D=probability of detection, chances parents will find out

LP=probability of being punished, likelihood of being punished

SP=severity of punishment

SRAVV=D·LP·SP

Table 11-1. Inter-item correlations for each of the four scores provided by the punishment expectation test. Each of these correlations was based on the responses of 60 ninth and twelfth-grade pupils in a small community in central Ohio. (Note that the total scores include the subtest scores with which it was correlated.)

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
D: probability of detection	.60	.53	.53	.73
LP: likelihood of punishment	.67	.57	.61	.69
SP: severity of punishment	.34	.43	.23	.22
SRAVV: social restraint against values violations	.59	.57	.59	.53

Table 11-2. Reliability estimates for the four variables measured by the Punishment Expectation test. These correlations are based on the responses of 364 pupils to the test on two occasions separated by about four to five weeks. This sample of respondents was drawn from a small city in central Ohio.

schools in central New York, ninth-grade pupils attending Amish parochial schools in central Ohio, ninth and twelfth-grade Negro pupils attending a segregated school in Mississippi, ninth and twelfth-grade Chinese pupils attending public school in Formosa, male delinquents (comparable in age to ninth-grade pupils) in a diagnostic center in central Ohio, female delinquents (comparable in age to ninth-grade pupils) newly admitted to a correctional institution in central Ohio, and ninth and twelfth-grade pupils attending a Unitarian church conference for youth in central Ohio. The means, standard deviations, and numbers of cases for the several age-sex groups in each of the samples are presented in Appendix H.

In order to give some impression of the magnitude and dispersion of the scores obtained with this instrument the means and standard deviations for each of the four variables for ninth and twelfth-grade boys and girls are presented in Table 11-3. There are two different trends in these data that are consistent with theoretical expectations. Twelfth-grade boys and girls are consistently lower than ninth-grade boys and girls on each of the four variables. All of these differences are statistically significant at probability levels of .05 or less. These differences, which also appear in other cultural groups tested in this investigation, are interpreted as reflecting the gradual reduction in parental supervision and punitive authority as the adolescent approaches maturity. The other trend that supports theoretical expectation is the differences between the sexes in probability of detection of values violations. The

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Insert Table 11-3 about here

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
D: probability of detection	M=14.00 SD=3.15	15.47 2.72	12.46 3.40	14.60 3.26
LP: likelihood of punishment	M=15.15 SD=2.97	15.29 2.79	12.37 3.70	13.32 3.43
SP: severity of punishment	M=15.49 SD=4.38	16.22 4.20	13.37 5.06	13.90 4.78
SRAVV: social restraint against values violations	M=222.69 SD=100.76	259.43 112.51	146.22 110.77	182.74 108.05

Table 11-3. Means and standard deviations for the four variables measured by the Punishment Expectation test. The respondents for these data were drawn from the public schools of a small city in central Ohio.

higher scores for girls, significant at the .01 level for both ninth and twelfth graders, are interpreted as reflecting the greater parental supervision and concern over the actions of the female adolescent in the middle-class American culture. These two trends in the obtained data give some small indication of the validity of this instrument.

The only other validity indicator presented at this point involves the responses of our samples of male and female delinquents. It was expected that they would obtain lower scores on each of the variables measured by this test. Although these expected differences between the responses of delinquent boys and of a group of ninth-grade boys were obtained for all four variables, none of the differences reached the .05 level of significance. Again for the delinquent girls all of their scores were lower than those of ninth-grade girls. In these latter comparisons two of the differences were statistically significant: $p < .001$ for probability of punishment and $p < .01$ for social restraint. The fact that all of the scores on this test were consistently lower for delinquent boys and girls is an encouraging indicator of some measure of validity for this test.

Chapter 12

THE GUILT INDUCTION TEST

Civilized man accepts the directives of the major social values in his cultural milieu. In early childhood these directives are imposed on him by parents and other authority figures. If the small child fails to conform to these directives, he is punished or threatened with punishment (physical pain, loss of love, social isolation, and so on). The more mature child learns to impose these directives on himself. He "introjects" or "interiorizes" the demands of loved ones with whom he "identifies." Their admonitions for selected acts of omission and commission are internalized and become self-imposed standards for acceptable and commendatory actions. If the more mature child fails to abide by the dictates of these self-imposed demands, he feels anxious, uneasy, and guilty. He expects punishment. If it is not forthcoming, he is likely to confess his wrongdoing in order to secure punishment from others. If this should fail, he may punish himself to dissipate the intolerable feelings of guilt.

The anticipation of guilt feelings with accompanying need for expiation constitutes a powerful deterrent to the violation of any prescription value that is high in the individual's hierarchy of internalized directives. Moreover, it seems reasonable to assume that there are substantial differences among people in the potency of anticipated guilt and associated feelings of anxiety and malaise. These differences certainly range all the way from the apparent unconcern of the psychopath over murder of father or mother to the extreme agitation of the devoutly religious person over the mere contemplation of a value violation. Thus it may be seen that intensity of anticipated guilt feelings over some action should serve as an effective behavior control even when there is no possibility of detection by others.

Although we had no hope of measuring individual guilt feelings in this investigation, it seemed possible to attempt the measurement of characteristic mood responses associated with induced guilt feelings. The assumption here is that degree of unpleasantness experienced as a result of values violations covaries as a monotonic function of anticipated feelings of guilt and associated need for expiation. It is of course further assumed that it is possible to induce feelings of guilt in all respondents by asking him to try to "guess at" the mood responses of a person of his own sex and approximate age who has just violated one of the basic values of our culture. There can be little doubt that mood shifts due to this vicarious and necessarily somewhat impersonal experience will be modest in size and "intellectualized." It was our hope that the induced moods associated with guilt might be of sufficient magnitude to reflect gross differences among contrasting social-cultural groups.

Format of the Guilt Induction Test

This instrument was constructed to measure mood responses to guilt feelings associated with the violation of selected prescription values basic to our culture. In each of four stories presented to the adolescent respondent there is a central character who fails to abide by selected value directives judged to be of paramount importance in the American adolescent culture (betrayal of a close friend, untruthfulness, cheating, and slander of a close friend). The respondent is asked to "try to imagine" how the adolescent character involved in each of the wrongdoings felt at the end of the story. It was assumed that the respondent would, in some measure, identify with the feelings of remorse and guilt which he would project on to the central character of the story.

After some preliminary tryouts with check lists of words descriptive of moods and feeling tones, it was finally decided to use selected paired-adjectives from Osgood and Suci's list and to employ the seven-point rating procedure of their structural differential. After the presentation of each of the four stories describing value violations the respondent is asked to imagine how the central character feels and to make a series of ratings on the seven-point continua separating the paired adjectives (e.g., happy .... sad) as to the feelings of the person in the story after he had ignored an important value directive (e.g., betrayed a close friend). The fourteen paired-adjectives were largely drawn from Osgood and Succi's (1957) list of polar adjectives with high loadings on their Factor I, however other adjectives were added that seemed especially appropriate for our purposes. The male and female forms of this test are presented on the pages immediately following:

Scoring of the Guilt Induction Test

The respondent makes fourteen ratings on the "imagined" feelings of the central character for each of four stories. The sum of these 56 ratings constitutes the Guilt Induction Score for this instrument. The score sheet for this test is presented as Figure 12-1. Ratings at the extreme left (e.g., good, happy, gay, etc.) were assigned weights of one, while those at the extreme right (e.g., bad, sad, depressed, etc.) were given weights of seven. Therefore a high total score is interpreted as a strong mood associated with high guilt induction. As may be noted in this figure the scores are summed independently for the four stories in

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Insert Figure 12-1 about here

G-I, M Series (10-60)

Name____________________________________**Date**________________

Age__________________

Grade_______________**School**____________________________________

This is a test of your ability to guess how different people *feel* after they have had certain things happen to them.

You will first read a story of something that happened to a person of about your age. After you have read the story, you will be asked to try to imagine how this person felt at the end of the story.

Then you will be asked to make a number of ratings of how you think this person felt by placing an X on each of several scales like this one:

happy_____:_____:_____:_____:_____:_____:_____: sad

If (after reading the story) you think the person's feelings are *very closely related* to one end of the scale, you would place an X on the line nearest the appropriate word. For example, the following rating would mean that you believe the person in this story feels *very* happy.

happy__X__:_____:_____:_____:_____:_____:_____: sad

The following rating would mean that you believe the person in this particular story feels slightly sad:

happy_____:_____:_____:_____:__X__:_____:_____: sad

The following rating would mean that you believe the person in this particular story feels *moderately* sad--more than slightly sad but less than very sad:

happy_____:_____:_____:_____:_____:__X__:_____: sad

And the following rating would mean that you believe the person in this story feels neither happy nor sad--he (or she) feels about average, so you put an X on the middle line. You believe that the person in this story has no particular feelings of happiness or sadness:

happy_____:_____:_____:__X__:_____:_____:_____: sad

After you read each story you will be asked to make ratings of how you think the person feels at the end of the story. You will make your ratings on scales like the following ones:

happy_____:_____:_____:_____:_____:_____:_____: sad
relaxed_____:_____:_____:_____:_____:_____:_____: tense
kind_____:_____:_____:_____:_____:_____:_____: cruel

Are there any questions about how you are to make the ratings?

All right, now turn the page to the first story and begin.

Carl Johnson and Don Shaw, teen-age boys, have been close friends for several years. They spend much of their spare time together, have been camping together several times, and share many secrets.

During the last several weeks they have been competing with each other for a prize that is given each year for the best piece of woodwork in their shop class. Carl is making an elaborate spoon rack, and Don is making a fluted wooden vase on the lathe.

The shop teacher, Mr. McPeak, has complimented Don on his progress, and Carl is afraid that Don is going to win the prize. As the days go by Carl becomes more and more jealous of Don's superior work.

One day when Don and Carl are working in the shop an idea suddenly occurs to Carl. Maybe he can win the prize after all.

Carl calls to Don over the noise of the shop equipment, "Say Don, would you ask Mr. McPeak to come over here and help me glue this bracket? I have it all set and don't want to have to do it again."

Don says, "Will do," turns off his lathe, and goes across the shop for Mr. McPeak.

As soon as Don leaves, Carl reaches over and changes one of the adjustment cranks on Don's lathe. Very soon Don and Mr. McPeak come back. Don starts his lathe. Carl and Mr. McPeak start to discuss the problem of glueing the bracket to the spoon rack.

Suddenly they hear Don cry out, "I've ruined it! I've ruined it!" Don turns off the lathe and there is a big circular gouge in his wooden vase.

Mr. McPeak goes over and inspects the vase. He says, "Don, I thought you were a better craftsman than this. I'm surprised at you. You can never get a pleasing shape on that vase now."

Mr. McPeak turns away, and Don looks very unhappy.

How did Carl feel at that moment? Try to imagine how he felt.

Then place an X on each of the following scales at the place that shows how you think Carl felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

Jim Weaver and Clarence Stover, teen-age friends, are listening to some jazz records in Jim's room. Clarence happens to see a picture on the wall of Jim's older brother with a tennis racquet under his arm.

Clarence says, "I didn't know your brother was a tennis player."

Somehow this remark irritates Jim. His folks are not as well-to-do as Clarence's. Jim's brother is attending the nearby State University while Clarence's brother is attending a much more expensive eastern university.

In his desire to impress Clarence, Jim, although knowing that his brother is only very average in tennis says, "Gee, didn't you know that he is captain of his tennis team at the university? That's how he happened to go there, they gave him an athletic scholarship; otherwise he would have gone to Harvard."

Clarence is much impressed and says, "Gee, he must be a really big wheel at the university."

How did Jim feel at that moment? Try to imagine how he felt. Then place an X on each of the following scales at the place that shows how you think Jim felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

Bob Lawson and Phil Murray, teen-age friends, have been competing with each other for top grades in their Citizenship class. First one gets the highest grade, and then the other. The friendly competition has become very intense.

On the last test Bob felt less well prepared than usual because he had been on a date to the movies the night before. Two of the completion items had Bob baffled. He simply couldn't think of the answers. As Bob chewed on the end of his pencil his eyes happened to fall on Phil's paper. The two answers, "habeas corpus" and "caveat emptor" stood out in bold relief on Phil's paper. Bob wrote the two answers on his paper and handed it in to the teacher.

The next day Bob found that he had a perfect score on his examination paper in Citizenship while Phil had received only 90.

Phil complimented Bob on his perfect paper and added, "Well, you've beaten me again!"

How did Bob feel at that moment? Try to imagine how he felt Then place an X on each of the following scales at the place that shows how you think Bob felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

Ted Drake and Larry Owens, teen-age boys, have been close friends ever since entering kindergarten. Their friendship has been somewhat strained the last few weeks because they have been dating the same girl, Sandra Wilkins. Larry has considerably more money to spend on dates and Ted resents this.

One day Ted is talking with Sandra in the school corridor.

Sandra says, "Where's Larry today? He was absent from English class."

Ted replies, "He's home sick--at least he thinks he's sick. Larry's a really swell guy, but he does have a lot of imaginary illnesses."

Sandra looks surprised and says, "Oh, I didn't know that. I thought Larry was a pretty well adjusted kid."

Ted shakes his head and adds, "Larry is completely mixed up. But please don't mention this to anybody. I wouldn't want to hurt Larry. He can't help it--probably something that runs in his family."

Just then the bell rings. Ted and Sandra hurry to the next class.

How did Ted feel at that moment? Try to imagine how he felt. Then place an X on each of the following scales at the place that shows how you think Ted felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

G-I, F Series (10-60)

Name________________________________Date_________________

Age____________________

Grade_________________School______________________________

This is a test of your ability to guess how different people feel after they have had certain things happen to them.

You will first read a story of something that happened to a person of about your age. After you have read the story, you will be asked to try to imagine how this person felt at the end of the story.

Then you will be asked to make a number of ratings of how you think this person felt by placing an X on each of several scales like this one:

happy_____:_____:_____:_____:_____:_____:_____: sad

If (after reading the story) you think the person's feelings are very closely related to one end of the scale, you would place an X on the line nearest the appropriate word. For example, the following rating would mean that you believe the person in this story feels very happy.

happy__X__:_____:_____:_____:_____:_____:_____: sad

The following rating would mean that you believe the person in this particular story feels slightly sad:

happy_____:_____:_____:_____:__X__:_____:_____: sad

The following rating would mean that you believe the person in this particular story feels moderately sad--more than slightly sad but less than very sad:

happy_____:_____:_____:_____:_____:__X__:_____: sad

And the following rating would mean that you believe the person in this story feels neither happy nor sad--he (or she) feels about average, so you put an X on the middle line. You believe that the person in this story has no particular feelings of happiness or sadness:

happy_____:_____:_____:__X__:_____:_____:_____: sad

After you read each story you will be asked to make ratings of how you think the person feels at the end of the story. You will make your ratings on scales like the following ones:

happy_____:_____:_____:_____:_____:_____:_____: sad

relaxed_____:_____:_____:_____:_____:_____:_____: tense

kind_____:_____:_____:_____:_____:_____:_____: cruel

Are there any questions about how you are to make the ratings? All right, now turn the page to the first story and begin.

Wilma Rogers and Anne Glennon, teen-age girls, have been close friends for several years. They frequently stay overnight at each other's house, exchange clothing, and share many secrets.

During the last week they have been competing with each other for the position of editor of the high school newspaper. Miss Andrews, the faculty adviser for the paper, has asked Wilma and Anne to write feature stories for the paper. Whoever writes the best story will become editor and the other will become assistant editor.

In talking with her parents Wilma has said that she will not accept the position of assistant editor. If she can't be editor she plans to drop the journalism activity. She has tried to start a rumor which she hopes will get back to Miss Andrews that Anne is unreliable and could not be trusted with such an important position.

On the way to Miss Andrews' office to hand in their feature stories Wilma and Anne happen to meet in the locker room. Wilma says sarcastically "How's the great editor today?" Anne replies, "Well, I don't know whether or not I'll be a great editor, but I did get my story written," and pats her English book which contains some folded papers. At this moment an idea occurs to Wilma and she says excitedly, "Anne, get me a drink! Oh, I feel like I'm going to faint!" Anne dashes toward the lavatory for water. As soon as she leaves Wilma quickly takes Anne's story from the English book and replaces it with folded sheets of blank paper. Anne returns with the water, Wilma drinks it, says she feels better now, and they go toward Miss Andrews' office to hand in their stories.

When Anne hands her story to Miss Andrews she notices that the papers are blank. Confused and apologetic, she says, "Oh, I'm sorry. I don't know what happened to my story. I had it a few minutes ago, didn't I Wilma?" With a superior smile Wilma replies, "Well, you said you had it. I didn't see it."

With a stern look Miss Andrews says, "I'm sorry, Anne, but I believe I have overestimated your abilities for this position. The rumors about your unreliability are pretty widespread in this school. I would like to talk to you later. You may go now."

As soon as Anne leaves, Miss Andrews turns to Wilma with a smile and says, "Miss Editor, I will see you tomorrow about the first edition of the paper. I hope you will try to help Anne. She is getting quite a reputation for her shiftless ways." After assuring Miss Andrews that she will try to help Anne as much as possible, Wilma leaves Miss Andrews' office.

How did Wilma feel at that moment? Try to imagine how she felt. Then place an X on each of the following scales at the place that shows how you think Wilma felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

Ella Stone and Marilyn Weaver, teen-age friends, are visiting in Ella's room, going through her album of photographs. They come across a picture of Ella's brother, Don, with a tennis racquet under his arm.

Marilyn says, "Oh, I didn't know Don played tennis."

Somehow this irritates Ella. Her folks are not as well-to-do as Marilyn's. Ella's brother, Don, is attending the nearby State University while Marilyn's brother is attending a more expensive eastern university.

In her desire to impress Marilyn, Ella, although knowing that Don is only very average in tennis says, "Oh yes, Don is the captain of his tennis team at the University now. They gave him an athletic scholarship there, or he would have gone to Harvard."

"Gee," Marilyn exclaims, "he must be a big wheel at the University."

How did Ella feel at that moment? Try to imagine how she felt. Then place an X on each of the following scales at the place that shows how you think Ella felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

Gloria Benson and Sandra Adams, teen-age friends, have been competing with each other for top grades in their Citizenship class. First one gets the highest grade, and then the other. The friendly competition has become very intense.

On the last test Gloria felt less well prepared than usual because she had been on a date to the movies the night before. Two of the completion items had Gloria baffled. She simply couldn't think of the answers. As Gloria chewed on the end of her pencil her eyes happened to fall on Sandra's paper. The two answers, "habeas corpus" and "caveat emptor" stood out in bold relief on Sandra's paper. Gloria wrote the two answers on her paper and handed it in to the teacher.

The next day Gloria found that she had a perfect score on her examination paper in Citizenship while Sandra had received only 90.

Sandra complimented Gloria on her perfect paper and added, "Well, you've beaten me again!"

How did Gloria feel at that moment? Try to imagine how she felt. Then place an X on each of the following scales at the place that shows how you think Gloria felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

Thelma Carmack and Judy Owens, teen-age girls, have been close friends ever since entering kindergarten. Their friendship has been somewhat strained the last few weeks by Judy's greater popularity with the boys. Judy has had more dates with boys and Thelma has resented this.

One day Thelma is talking with Bill Perkins in the school corridor. Bill has dated both Thelma and Judy in the past, although he seems to prefer Judy's company a greater proportion of the time.

Bill says, "Where's Judy today? She was absent from English class."

Thelma replies, "She's home sick--at least she thinks she's sick. I'm very fond of Judy, but she does have a lot of imaginary illnesses."

Bill looks surprised and says, "I thought she was a pretty well adjusted kid."

Thelma raises her eyebrows and adds, "Judy is thoroughly mixed up. But please don't tell anybody. I wouldn't hurt Judy for the world. She can't help it. It's probably something that runs in the family."

Just then the bell rings. Thelma and Bill hurry to the next class.

How did Thelma feel at that moment? Try to imagine how she felt. Then place an X on each of the following scales at the place that shows how you think Thelma felt at that moment.

good_____:_____:_____:_____:_____:_____:_____: bad

happy_____:_____:_____:_____:_____:_____:_____: sad

gay_____:_____:_____:_____:_____:_____:_____: depressed

honest_____:_____:_____:_____:_____:_____:_____: dishonest

kind_____:_____:_____:_____:_____:_____:_____: cruel

pleasant_____:_____:_____:_____:_____:_____:_____: unpleasant

relaxed_____:_____:_____:_____:_____:_____:_____: tense

innocent_____:_____:_____:_____:_____:_____:_____: guilty

fair_____:_____:_____:_____:_____:_____:_____: unfair

calm_____:_____:_____:_____:_____:_____:_____: agitated

nice_____:_____:_____:_____:_____:_____:_____: awful

satisfied_____:_____:_____:_____:_____:_____:_____: dissatisfied

brave_____:_____:_____:_____:_____:_____:_____: cowardly

clean_____:_____:_____:_____:_____:_____:_____: dirty

Figure 12-1. Score sheet for the Guilt Induction instrument.

GUILT INDUCTION SCORE SHEET

Name ______________________________ Grade _____ Sex ______ School _______________

Score P. 8	Scale	Score P. 6	Score P.10	Score P. 12	Score P.14	Total Scores Pp. 6, 10, 12, & 14
	Good					
	Happy					
	Gay					
	Honest					
	Kind					
	Pleasant					
	Relaxed					
	Innocent					
	Fair					
	Calm					
	Nice					
	Satisfied					
	Brave					
	Clean					
TOTAL						

order to provide data for determining the internal consistency of the test.*

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* The theoretical and inferential properties of the structural differential (e.g., D-scores) were not utilized in this study. If more values were employed (more stories) and if they could be categorized in a conceptually clearcut fashion, the attempt to plot different types of mood-guilt in semantic space might produce interesting and fruitful findings.

Reliability Estimates for the Guilt Induction Test

As shown by the results of the item (story) analysis presented in Table 12-1, there is a fair amount of internal consistency within this four-item test. The intercorrelations among responses to the four stories range from .17 to .56 with a midscore of approximately .37. The intercorrelations between each of the subscores and the total score range from .62 to .80. There is some slight evidence for the cumulative effects of guilt induction as shown by the increasing correlation between each story score and total score with progression through the test.

Insert Table 12-1 about here

The test-retest reliability estimates for the total score provided by the Guilt Induction Test are presented in Table 12-2. The second testing was conducted some four to five weeks after the initial testing. As may be seen, the reliability estimates based on the responses of the four age-sex

Insert Table 12-2 about here

	Situation #1	Situation #2	Situation #3	Situation #4	TOTAL (Sum of Situations 1,2,3, &4)
Situation #1		.17	.20	.34	.62
Situation #2			.52	.46	.71
Situation #3				.56	.76
Situation #4					.80

Table 12-1. Intercorrelations among the data obtained with the several story situations that make up the Guilt Induction Test. Each correlation is based on scores obtained from 364 9th and 12th grade boys and girls attending two large suburban school systems. (The correlations between each test situation and the Total are, of course, somewhat inflated because the latter includes the former as approximately one-fourth of its magnitude.)

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
Total Guilt Scores	.73	.59	.61	.69

Table 12-2. Test-retest reliability estimates for total scores obtained with the Guilt Induction Test. The second test was administered four to five weeks after the initial testing to 364 ninth and twelfth-grade pupils attending two large suburban school systems in central Ohio.

groups (9th and 12th grade boys and girls) range from .59 to .73. These reliabilities were judged to be sufficiently high for our experimental purposes. Mean scores on this test obtained from a fairly large sample of ninth and twelfth-grade pupils are presented in Table 12-3.

Insert Table 12-3 about here

Some Validity Indicators for the Guilt Induction Test

Data from ten different sources were obtained using the Guilt Induction instrument. The respondents consisted of ninth and twelfth-grade pupils attending two public schools in central Ohio, ninth and twelfth-grade pupils attending a Seventh Day Adventist parochial school in central Ohio, ninth and twelfth-grade pupils attending Catholic parochial schools in central New York, ninth-grade pupils attending Amish parochial schools in central Ohio, ninth and twelfth-grade Negro pupils attending a segregated school in Mississippi, ninth and twelfth-grade Chinese pupils attending public school in Formosa, male delinquents (comparable in age to ninth-grade pupils) in a diagnostic center in central Ohio, female delinquents (comparable in age to ninth-grade pupils) newly admitted to a correctional institution in central Ohio, and ninth and twelfth-grade pupils attending a Unitarian Church conference for youth in central Ohio. The means, standard deviations, and numbers of cases for the several age-sex groups in each of the samples are presented in Appendix I.

Since it is generally assumed that delinquent boys and girls have introjected the major values of the general culture less extensively and effectively than nondelinquent youths, we would expect delinquents to have lower scores on the Guilt Induction Test. This expectation is sup-

	9th Grade Boys N:95	9th Grade Girls N:103	12th Grade Boys N:75	12th Grade Girls N:91
Guilt-Induction Total Score	M=302.34 SD= 45.52	298.42 37.73	296.45 37.78	302.51 38.50

Table 12-3. Means and standard deviations on total scores obtained with the Guilt Induction Test when it was administered to 364 ninth and twelfth-grade boys and girls in two large suburban schools in central Ohio.

ported for both the 50 delinquent boys and 50 delinquent girls tested in this investigation. However, only the difference between delinquent and a sample of ninth-grade boys is statistically significant ($p < .001$). The fact that the offenses of the delinquent boys included in this study are heavily loaded with aggression, stealing and violence, while the offenses of the delinquent girls in this study are largely heterosexual promiscuities may partially account for these differences in significance of findings. The story situations in the Guilt Induction test are more closely related to the types of values violations for which delinquent boys are found guilty and sentenced by the courts. The fact that lower scores are obtained by both delinquent boys and girls on this test (with the difference between delinquent and nondelinquent boys being significant at the $< .001$ level) is taken as some evidence in support of the validity of this instrument.

Allison Davis (1946) has persuasively reasoned that the American Negro boy (or girl) is permitted more of the basic animal pleasures of life in his rearing than the white boy (or girl) of comparable socio-economic status. He is reared more permissively, supervised less closely, and less frequently made to feel guilty over those behaviors for which the white youngster is shamed, punished and threatened with punishment or loss of love. If one accepts the validity of the data and reasoning on which Davis bases his argument, then it seems reasonable to expect lower Guilt Induction scores among Negro than among white adolescents. In the present investigation these expected differences were found for each of the four age-sex groups: ninth and twelfth-grade boys and girls. All of the differences between Negro and white scores on the Guilt Induction Test were statistically significant at the $< .001$ level. The fact that the Negro adolescents' mood responses associated with feelings of guilt over values violations were significantly lower than those of white adolescents is another bit of evidence in support of the validity of this instrument.

INVESTIGATION AND MEASUREMENT OF THE SOCIAL VALUES GOVERNING INTERPERSONAL RELATIONS AMONG ADOLESCENT YOUTH AND THEIR TEACHERS

PART II

Cooperative Research Project No. : 259A(8418)SU
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Co-Investigators:

Eric F. Gardner, Syracuse University, Syracuse, N. Y.

George G. Thompson, Ohio State University, Columbus, Ohio

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TABLE OF CONTENTS
PART II

Title Page i

Table of Contents ii

Tables iv

Page

Chapter 13 Factor Analysis of Prescription Values and Social Relations Indices 13-1

Chapter 14 Concordances-Discordances in Values Between Teachers and Pupils 14-1

Chapter 15 Parental Influences on the Acquisition of Values 15-1

Chapter 16 The Prescription Values of Juvenile Delinquents 16-1

Chapter 17 The Prescription Values of Adolescents from Different Ethnic-Cultural Groups 17-1

Chapter 18 The Prescription Values of Adolescents from Different Religious-Cultural Groups 18-1

Bibliography Bibl.-1

Appendix A Means, Standard Deviations and Number of Cases for Groups Tested with the Ways of Living Instrument A-1

Appendix B Means, Standard Deviations and Number of Cases for Groups Tested with the Telenomic Trends Instrument .. B-1

Appendix C Means, Standard Deviations and Number of Cases for Groups Tested with the Personal VEMS Instrument C-1

Appendix D Means, Standard Deviations and Number of Cases for Groups Tested with the Impersonal VEMS Instrument ... D-1

Appendix E Means, Standard Deviations and Number of Cases for Groups Tested with the Pictorial VEMS Instrument E-1

Appendix F Means, Standard Deviations and Number of Cases for Groups Tested with the Reference - Valence Instrument F-1

Appendix G Means, Standard Deviations and Number of Cases for Groups Tested with the "Who Cares?" Instrument G-1

Appendix H Means, Standard Deviations and Number of Cases for Groups Tested with the Punishment Expectation Instrument H-1

Appendix I Means, Standard Deviations and Number of Cases for Groups Tested with the Guilt Induction Instrument ... I-1

Appendix J Acknowledgments J-1

PART I
(Part I is in a separate Volume)*

Chapter 1 The Measurement of Prescription Values 1-1

Chapter 2 Theoretical and Historical Background 2-1

Chapter 3 The Development of Instruments for This Investigation 3-1

Chapter 4 The Ways of Living Test 4-1

Chapter 5 The Telenomic Trends Test 5-1

Chapter 6 The Personal VEMS Test 6-1

Chapter 7 The Impersonal VEMS Test 7-1

Chapter 8 The Pictorial VEMS Test 8-1

Chapter 9 The Reference - Valence Test 9-1

Chapter 10 The "Who Cares?" Test 10-1

Chapter 11 The Punishment Expectation Test 11-1

Chapter 12 The Guilt Induction Test 12-1

---

* The report of this research is assembled in two volumes for the convenience of the reader. The excessive bulk of a single binding was prohibitive.

TABLES

Page

Table 13-1 Description of the 72 variables included in the factor analysis 13-2a

Table 13-2 Wherry hierarchical factor loadings on 72 variables... 13-5a

Table 13-3 Names of the 12 factors obtained from the "72 Variable Matrix" containing the prescription value variables 13-6

Table 14-1 Differences between mean scores on "Way 1" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-3

Table 14-2 Differences between mean scores on "Way 2" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-5

Table 14-3 Differences between mean scores on "Way 3" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-7

Table 14-4 Differences between mean scores on "Way 4" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-9

Page

Table 14-5 Differences between mean scores on "Way 5" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-10

Table 14-6 Differences between mean scores on "Way 6" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-12

Table 14-7 Differences between mean scores on "Way 7" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-14

Table 14-8 Differences between mean scores on "Way 8" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-15

Table 14-9 Differences between mean scores on "Way 9" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.. 14-17

Page

Table 14-10 Differences between mean scores on "Way 10" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-19

Table 14-11 Differences between mean scores on "Way 11" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-21

Table 14-12 Differences between mean scores on "Way 12" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-23

Table 14-13 Differences between mean scores on "Way 13" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-24

Table 14-14 Differences between mean scores on "Way 14" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-26

Page

Table 14-15 Differences between mean scores on "Way 15" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-28

Table 14-16 Differences between mean scores on "Way 16" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-30

Table 14-17 Differences between scores on "Loyalty" on Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-32

Table 14-18 Differences between scores on "Honesty" on Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-34

Table 14-19 Differences between scores on "Truthfulness" on Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region....................................... 14-36

Page

Table 14-20 Differences between scores on "Kindness-Generosity"-Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-38

Table 14-21 Differences between scores on "Conformity" - Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-40

Table 14-22 Differences between scores on "Impunitiveness" - Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region 14-42

Table 15-1A Correlation coefficients between the value scores of 25 twelfth grade boys and those of their parents obtained from the Impersonal VEMS test................. 15-4

Table 15-1B Correlation coefficients between the value score of 15 twelfth grade girls and those of their parents obtained from the Impersonal VEMS test................. 15-4

Page

Table 15-2A Correlation coefficients between value scores obtained from the Impersonal VEMS test by 25 twelfth grade boys and scores of these boys when responding as they thought their parents would; and the correlation coefficients between the boys' scores and the average of their parents' scores.............. 15-6

Table 15-2B Correlation coefficients between value scores obtained from the Impersonal VEMS test by 25 twelfth grade girls and scores of these girls when responding as they thought their parents would; and the correlation coefficients between the girls' scores and the average of their parents' scores............... 15-6

Table 15-3A Correlation coefficients between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Punishment Expectation test.......... 15-9

Table 15-4A Correlation coefficients between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Who Cares? test...................... 15-9

Table 15-3B Correlation coefficients between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Punishment Expectation test.......... 15-11

Page

Table 15-4B Correlation coefficients between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Who Cares? test.................... 15-11

Table 15-5A Correlation between "Identification" scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Punishment Expectation test...................... 15-13

Table 15-6A Correlations between "Identification" scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Who Cares? test................................ 15-13

Table 15-5B Correlation between "Identification" scores (two types) obtained from the Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Punishment Expectation test...................... 15-15

Table 15-6B Correlations between "Identification" scores (two types) obtained from the Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Who Cares? test................................ 15-15

Table 15-7 Correlation coefficients between the two types of "Similarity Scores" and correlation coefficients between the two types of "Identification Scores" for 15 twelfth grade girls and 25 twelfth grade boys.. 15-17

Page

Table 16-1 Differences between mean ratings of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Ways of Living instrument 16-5

Table 16-2 Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Telenomic Trends instrument 16-6

Table 16-3 Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Impersonal VEMS instrument 16-9

Table 16-4 Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Personal VEMS instrument 16-10

Table 16-5 Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Pictorial VEMS instrument 16-11

Table 16-6 Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Reference-Valence instrument 16-15

Page

Table 16-7 Differences between mean ratings of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Who Cares? instrument ... 16-16

Table 16-8 Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Punishment Expectation instrument 16-18

Table 16-9 Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Guilt Induction instrument 16-20

Table 17-1A Differences between mean scores of ninth-grade southern Negro and northern white boys and girls on the Ways of Living instrument 17-5A

Table 17-1B Differences between mean scores of twelfth-grade southern Negro and northern white boys and girls on the Ways of Living instrument 17-5B

Table 17-2 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Impersonal VEMS instrument 17-6

Page

Table 17-3 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Pictorial VEMS instrument 17-7

Table 17-4 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Who Cares? instrument 17-8

Table 17-5 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Punishment Expectation instrument 17-9

Table 17-6 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Guilt Induction instrument 17-10

Table 17-7A Differences between mean scores of ninth-grade Chinese (Formosan) and American (central Ohio) boys and girls on the Telenomic Trends instrument 17-15A

Table 17-7B Differences between mean scores of twelfth-grade Chinese (Formosan) and American (central Ohio) boys and girls on the Telenomic Trends instrument 17-15B

Page

Table 17-8 Differences between mean scores of *ninth-grade* Chinese (Formosan) and American (central New York), and of *twelfth-grade* Chinese and American boys and girls on the *Personal VEMS* instrument 17-16

Table 17-9 Differences between mean scores of *ninth-grade* Chinese (Formosan) and American (central Ohio), and of *twelfth-grade* Chinese and American boys and girls on the *Reference-Valence* instrument 17-17

Table 17-10 Differences between mean scores of *ninth-grade* Chinese (Formosan) and American (central Ohio), and of *twelfth-grade* Chinese and American boys and girls on the *Punishment Expectation* instrument 17-18

Table 17-11 Differences between mean scores of *ninth-grade* Chinese (Formosan) and American (central Ohio), and of *twelfth-grade* Chinese and American boys and girls on the *Guilt Induction* instrument 17-19

Table 17-12 Differences between mean scores of *ninth-grade* Indian (India) and American, and of *twelfth-grade* Indian and American boys and girls on the *Personal VEMS* instrument 17-24

Table 17-13 Differences between mean scores of urban and rural Indian boys and girls in the *ninth* and *twelfth grades* on the *Personal VEMS* instrument 17-26

Table 18-1A Differences between ratings of *ninth-grade* Catholic Parochial School and Public School boys and girls on the *Ways of Living* instrument 18-5A

Page

Table 18-1B Differences between ratings of twelfth-grade Catholic Parochial School and Public School boys and girls on the Ways of Living instrument 18-5B

Table 18-2A Differences between mean scores of ninth-grade Catholic Parochial School and Public School boys and girls on the Telenomic Trends instrument 18-6A

Table 18-2B Differences between mean scores of twelfth-grade Catholic Parochial School and Public School boys and girls on the Telenomic Trends instrument 18-6B

Table 18-3 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Personal VEMS instrument 18-7

Table 18-4 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Impersonal VEMS instrument 18-8

Table 18-5 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Pictorial VEMS instrument 18-9

Page

Table 18-6 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Reference-Valence instrument 18-10

Table 18-7 Differences between mean ratings of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Who Cares? instrument ... 18-11

Table 18-8 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Punishment Expectation instrument 18-12

Table 18-9 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Guilt Induction instrument 18-13

Table 18-10 Difference between mean scores of ninth-grade Seventh Day Adventist Parochial School and Public School and of twelfth-grade Seventh Day Adventist Parochial School and Public School boys and girls on the Pictorial VEMS instrument 18-20

Page

Table 18-11 Differences between mean scores of ninth-grade Seventh Day Adventist Parochial School and Public School, and of twelfth-grade Seventh Day Adventist Parochial School and Public School boys and girls on the Punishment Expectation instrument 18-21

Table 18-12 Differences between mean scores of ninth-grade Seventh Day Adventist Parochial School and Public School, and of twelfth-grade Seventh Day Adventist Parochial School and Public School boys and girls on the Guilt Induction instrument 18-22

Table 18-13 Differences between mean scores of ninth-grade Amish and Public School boys and girls on the Pictorial VEMS instrument 18-25

Table 18-14 Differences between mean scores of ninth-grade Amish and Public School boys and girls on the Punishment Expectation instrument 18-26

Table 18-15 Differences between mean scores of ninth-grade Amish and Public School boys and girls on the Guilt Induction instrument 18-27

Table A-1 thru Table A-16 Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on the 16 Variables of the Ways of Living test .... A-1 thru A-16

Page

Table A-1a thru Table A-16a Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on the 16 Variables of the Ways of Living test .... A-17 thru A-24

Table B-1 thru Table B-13 Means, Standard Deviations and Numbers of cases for Various Groups on the 13 Variables of the Telenomic Trends test .... B-1 thru B-13

Table C-1 thru Table C-7 Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on the 7 Variables of the Personal VEMS .... C-1 thru C-7

Table D-1 thru Table D-6 Means, Standard Deviations, and Numbers of Cases for the Various Groups of Pupil Respondents on the 6 Variables of the Impersonal VEMS .... D-1 thru D-6

Table D-1a thru Table D-6a Means, Standard Deviations, and Number of Cases for the Various Groups of Teacher Respondents on the 6 Variables of the Impersonal VEMS .... D-7 thru D-9

		Page
Table E-1 thru Table E-7	Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on the 7 Variables (WORST Scores) of the Pictorial VEMS	E-1 thru E-7
Table F-1 thru Table F-6	Means, Standard deviations, and Number of Cases for the Various Groups on the 6 Variables (MOST Scores) of the Reference-Valence test	F-1 thru F-6
Table G-1 thru Table G-6	Means, Standard Deviations and Numbers of Cases for the Various Groups on the 6 variables of the Who Cares? test	G-1 thru G-7
Table H-1 thru Table H-4	Means, Standard Deviations and Numbers of Cases for Various Groups on the 4 Variables of the Punishment Expectation test	H-1 thru H-4
TableI-1	Means, Standard Deviations and Numbers of Cases of Various Groups on Total Score of the Guilt Induction test	I-1

Chapter 13

A FACTOR ANALYSIS OF PRESCRIPTION VALUE TESTS

Introduction

The present study was undertaken to devise instruments measuring various aspects of prescription values as they are related to the behavior of individuals in various social situations. In order to have a clearer picture of the contribution of the various tests to the overall variability among subjects and to determine possible inter-relations among the variables, a factor analysis was performed. It was anticipated that the results of a factor analysis would present additional information about the individual tests and would assist in an overall comprehension of the common contribution made by the large number of value variables included.

Tests administered

The variables included in the factor analysis are listed in Table 13-1.

Insert Table 13-1 about here

In addition to scores on our values instruments, four other variables, "Sex", "Grade" (9th & 12th), "Median Ratings Made" on the _Syracuse_ _Scales_ and "Median Ratings Received" on the _Syracuse_ _Scales_ were included. Pearson product-moment correlation coefficients were computed between all variables with the exception of "Grade" and "Sex". Point bi-serial correlation coefficients were computed between "Sex" and between "Grade"

Variable	Description	
1	Grade of Respondent	
2	Sex of Respondent	
3	Syracuse Scales	- Median Ratings Made
4		- Median Ratings Received
5	Ways of Living	- Way 1 (socially-oriented self-indulgent)
6		- Way 2 (self-oriented self-indulgent)
7		- Way 3 (combination of self-indulgent and self-control)
8		- Way 4 (self-oriented self-control)
9		- Way 5 (socially-oriented self-control)
10		- Way 6 (socially-oriented active-aggressive)
11		- Way 7 (self-oriented active-aggressive)
12		- Way 8 (combination of active-aggressive and sedentary-passive-receptive)
13		- Way 9 (socially-oriented sedentary-passive-receptive)
14		- Way 10 (self-oriented sedentary-passive-receptive)
15		- Way 11 (self-oriented sedentary-passive-receptive)
16		- Way 12 (self-oriented self-sufficient)
17		- Way 13 (combination of self-sufficient and socially sensitive)
18		- Way 14 (socially-oriented socially sensitive)
19		- Way 15 (self-oriented socially sensitive)
20		- Way 16 (combination of Ways 3, 8 & 13 - equal amounts of pleasure, action and thought)

Table 13-1: Description of the 72 variables included in the factor analysis.

21 Telenomic Trends - Affiliation (happy-successful)

22 - Succorance (happy-successful)

23 - Dominance (happy-successful)

24 - Order (happy-successful)

25 - Nurturance (happy-successful)

26 - Achievement (happy-successful)

27 - Deference (happy-successful)

28 - Aggression (happy-successful)

29 - Change (happy-successful)

30 - Autonomy (happy-successful)

31 - Endurance (happy-successful)

32 - Exhibition (happy-successful)

33 - Intraception (happy-successful)

34 Reference-Valence - Teacher (Most)

35 - Family (Most)

36 - Classmates (Most)

37 - Self (Most)

38 - Adage (Most)

39 - Positive Valence (Most)

40 - Negative Valence (Most)

41 Who Cares - Total - "Would Care Very Much" - ratings

42 - Total - Three "Most" (adults, teachers, boys and girls) ratings

43 - Total - "Most Teacher" rating

44 - Total - "Most Boys and Girls" ratings

45 - Total - Average of "Parents, Brothers and Sisters" ratings

46	Who Cares	-	Total - Average of All ratings	
47		-	Total - "Total Number Who Care" score	
48	Personal VEMS	-	Loyalty	
49		-	Honesty	
50		-	Truthfulness	
51		-	Kindness	
52		-	Generosity	
53		-	Conformity	
54		-	Impunitiveness	
55	Pictorial VEMS	-	Honesty	(Worst)
56		-	Truthfulness	(Worst)
57		-	Loyalty	(Worst)
58		-	Impunitiveness	(Worst)
59		-	Generosity	(Worst)
60		-	Kindness	(Worst)
61		-	Conformity	(Worst)
62	Impersonal VEMS	-	Loyalty	(Total)
63		-	Honesty	(Total)
64		-	Truthfulness	(Total)
65		-	Kindness-Generosity	(Total)
66		-	Conformity	(Total)
67		-	Impunitiveness	(Total)
68	Punishment Expectation	-	Probability of Detection	(Total D)
69		-	Probability of Punishment	(Total P)
70		-	Severity of Punishment	(Total S)
71		-	Restraint Factor (DXPXS)	
72	Guilt Induction	-	Total Score	

and the other 70 variables. The scores were based on the responses of a sample of 95 ninth-grade boys and girls and 92 twelfth-grade boys and girls from a public school district in Central Ohio.

As in all factor analytic studies, especially those involving modest N's, attention should be called to the likelihood of error in the factor loadings. These are due to the size of the sampling errors of the r's, the number of degrees of freedom available, and the necessary mathematical operations which compound initial errors. Such considerations should make the reader aware of the necessary tentative character of the interpretation and conclusions reached.

Extraction of factors

For decades there have been a series of arguments about the relative merits of the different factor analytic procedures, Emphasis has ranged from Spearman's stress on the importance of a single factor g, to Thurstone's multiple factors, to interest in higher order factors and to interest in the specificity of a particular variable. Dr. Robert Wherry (1959) has recently presented a factor analytic procedure for securing a hierarchical factor solution which achieves simple structure at each hierarchical level without rotation or even preliminary arbitrary orthogonal or oblique solutions. The method is based upon the assumption that, if overlap is removed from clusters, the remaining specifics will achieve simple structure automatically.

A virtue of the method is that it eliminates the rotation problem by using cluster correlations directly rather than rotating to oblique simple structure at each stage before proceeding to the next higher order.

Since the hierarchical solution is completely orthogonal, the residual table is easily obtained. In addition, all factors from all "orders" are presented in a single table so that the whole picture can be seen at a glance. The group factors are comparable to Thurstone primary factors except that these factors are orthogonal. The sub-general factors bear the same relationship to Thurstone's "second-order" factors. Factors comparable to "third" and "higher-order" Thurstone factors can be obtained, if the data warrant. In some situations the process is terminated with the computation of a general factor.

Interpretation of Factors

A description of the factors will, in most cases, be limited to the tests with factor weights of .30 or greater. Arbitrarily, for purposes of discussion, loadings of less than .20 will be considered negligible. The factor loadings on twelve factors obtained by a Wherry hierarchical factor analysis are presented in Table 13-2. Names which are listed in Table 13-3 have been attached to the factors simply for the purpose of facilitating discussion and consideration of those factors. Names were determined by inspection of the factor content and wherever applicable correspond with those denoting similar factors reported in previous factorial studies.

Insert Table 13-2 about here

Insert Table 13-3 about here

FACTORS

VARIABLES

	G	S_1	S_2	S_3	S_4	F_1	F_2	F_3	F_4	F_5	F_6	F_7	h^2_j
1	-.08	-.33	.12	.50	.01	.22	-.13	.07	.04	.13	.04	-.24	.53
2	-.31	-.23	-.36	.10	.06	-.11	.02	-.02	-.20	-.19	-.15	-.20	.44
3	.09	.07	.07	-.04	-.10	.06	-.01	.26	-.04	-.14	-.05	.02	.12
4	.13	.20	.07	-.21	.02	-.08	.05	.08	.01	-.02	-.02	.14	.14
5	-.15	-.22	-.01	.16	.21	.05	.14	-.05	.01	.07	-.08	-.08	.18
6	-.13	-.05	-.16	.07	.01	-.15	-.04	-.22	-.15	.24	.17	.00	.23
7	.02	.00	.05	-.06	-.04	-.06	-.03	-.21	.17	.11	.13	.02	.12
8	.08	-.02	.14	.26	-.10	.46	-.05	.09	-.04	-.05	-.04	-.03	.32
9	-.01	-.05	.09	.03	-.15	.35	.08	-.14	.08	-.02	.06	.04	.19
10	.02	.05	.02	-.06	-.26	.06	-.04	-.16	.01	.13	.24	.08	.19
11	.00	.13	-.08	-.04	-.14	.05	.03	.02	-.27	.08	.12	.12	.16
12	.01	.09	-.06	-.22	-.08	-.21	-.02	-.03	.06	-.06	.04	.04	.12
13	.07	.17	.03	-.21	-.13	.15	.13	-.03	-.04	-.04	.05	.18	.17
14	.01	-.02	-.02	-.03	-.03	-.12	-.08	-.01	.09	-.04	.00	-.06	.04
15	-.20	-.27	-.09	.10	-.12	.10	.06	.06	.01	-.16	-.04	-.15	.21
16	.00	.05	.08	-.13	.04	.09	.23	-.12	-.01	.15	.09	.18	.17
17	.13	.19	.08	-.20	.09	-.13	.04	-.10	.09	.10	.04	.15	.18
18	.08	.01	.10	.36	-.14	.48	-.15	-.13	-.10	.13	.10	-.01	.47
19	.15	.02	.18	.17	-.09	.31	-.14	.01	.15	-.06	-.03	-.05	.24
20	.08	.14	-.03	-.12	-.04	-.13	-.08	.03	-.01	-.04	.00	.04	.07
21	.52	.45	.20	.10	.01	.29	-.30	-.21	-.21	.15	.21	.36	.98
22	-.22	-.15	-.16	-.03	-.07	.04	.21	.09	-.21	-.07	.00	.00	.21
23	-.36	-.28	-.11	.33	.17	-.11	.56	-.04	-.02	.02	-.03	.08	.69
24	.44	.56	.16	.08	.08	.21	-.26	.33	-.18	.28	.07	.17	.91

Table 13-2: Wherry hierarchial factor loadings of 72 variables.

FACTORS

		G	S_1	S_2	S_3	S_4	F_1	F_2	F_3	F_4	F_5	F_6	F_7	h^2_j
	25	.41	.50	.08	.21	-.13	.23	-.46	-.12	-.23	.20	.13	.14	.89
	26	.18	.23	.09	.15	.18	.26	-.04	.60	-.12	.23	.00	.15	.67
	27	.46	.58	.20	.01	-.10	.17	-.30	-.13	-.11	.31	.22	.30	.98
	28	-.42	-.50	-.11	-.14	.07	-.22	.39	.08	.18	-.15	-.07	-.16	.76
	29	.43	.52	.10	.05	-.03	.31	-.21	-.10	-.36	.41	.20	.11	.97
	30	-.32	-.29	.39	-.21	.13	-.01	.50	.18	-.03	-.21	-.18	.00	.76
	31	.47	.59	.10	.16	.00	.13	-.45	-.10	-.22	.24	.09	.19	.98
V	32	-.37	-.32	.23	.31	.18	-.02	.45	-.01	-.10	-.04	-.09	-.01	.64
A	33	.17	.31	.01	-.11	-.09	.11	-.05	-.13	-.12	.08	.09	.20	.25
R	34	-.10	-.18	.00	.05	-.12	-.06	-.04	-.08	.12	.05	.13	-.10	.11
I	35	-.21	-.46	.00	.38	-.01	-.09	-.15	.03	.16	.05	.05	-. 34	.58
A	36	-.12	-.16	-.11	.03	-.18	-.22	-.12	.02	.02	-.02	.12	-.14	.18
B	37	.22	.29	.15	-.24	.09	-.02	.07	.00	.09	.03	-.03	.21	.28
L	38	-.25	-.33	-.27	.25	-.08	.05	-.15	.19	-.05	-.45	-.28	-.38	.80
E	39	.04	.01	.08	.13	-.12	.11	-.09	-.16	-.02	.25	.22	.04	.20
S	40	-.09	-.11	-.10	-.08	.12	-.16	.04	.19	.08	-.31	-.25	-.14	.30
	41	.18	.01	.26	.06	-.17	.03	-.10	.49	.08	-.10	.00	-.04	.40
	42	.16	-.06	.32	.17	-.07	-.03	-.06	.63	-.01	.04	.03	-.04	.57
	43	.19	.06	.29	.03	-.14	-.03	-.01	.57	-.06	.04	.08	.06	.49
	44	.22	.04	.36	.11	-.05	.01	.00	.64	-.05	.07	.03	.05	.61
	45	.23	.03	.29	.15	-.03	.04	-.14	.52	.07	-.10	-.09	-.07	.48
	46	.25	.00	.39	.14	-.15	.02	-.10	.78	.03	-.08	-.01	-.04	.88
	47	-.09	.07	-.17	-.08	-.08	.02	-.01	.53	-.04	.20	.21	.10	.43
	48	-.20	.02	-.37	-.14	-.18	.07	.10	.17	-.38	-.39	-.17	-.01	.60

FACTORS

		G	S_1	S_2	S_3	S_4	F_1	F_2	F_3	F_4	F_5	F_6	F_7	h_j^2
	49	.17	-.08	.34	-.13	-.01	-.08	-.07	-.01	.64	-.11	-.02	-.08	.61
	50	.14	.03	.23	.35	.33	-.05	-.12	-.19	.00	.60	.18	.05	.75
	51	-.01	.02	-.02	-.09	.02	.07	.10	.09	-.01	-.16	-.12	.03	.07
	52	.06	.04	.03	.04	-.13	.09	-.06	.17	-.07	-.09	-.01	-.01	.08
	53	-.35	-.09	-.48	-.06	.07	-.07	.19	-.08	-.44	-.15	-.13	-.02	.65
V	54	.03	.00	.01	-.12	-.17	.01	-.04	.15	.12	-.27	-.07	-.06	.16
A	55	.03	-.05	-.03	-.05	.01	-.03	-.15	.03	.29	-.39	-.25	-.19	.37
R	56	-.01	.01	-.09	-.07	-.11	-.07	.12	.14	.08	-.26	-.33	-.08	.25
I	57	-.05	.08	-.15	-.09	.05	.07	.11	.09	-.20	-.19	-.17	.05	.17
A	58	-.15	-.25	-.02	-.11	-.42	-.08	.00	.17	.16	-.22	.14	-.15	.43
B	59	-.02	-.09	.04	.22	.13	.15	.02	.21	-.10	-.05	-.15	-.08	.18
L	60	-.12	-.01	-.16	-.24	-.33	-.04	.09	-.01	-.08	-.13	.13	.05	.26
E	61	-.02	.05	.00	-.07	-.13	.04	.07	-.15	-.08	.20	.22	.12	.16
S	62	-.22	-.11	-.33	-.08	-.13	.07	.10	.30	-.25	-.54	-.29	-.13	.75
	63	.26	.17	.32	-.17	.14	.00	.04	-.01	.34	.05	-.03	.13	.38
	64	.10	.03	.18	.09	.33	-.07	.06	-.06	.07	.30	.01	.08	.27
	65	.12	.12	.00	.06	-.29	.22	-.18	.22	-.13	-.22	-.02	-.02	.31
	66	-.36	-.21	-.42	-.07	-.19	-.09	.07	-.08	-.23	-.23	-.01	-.13	.53
	67	-.03	.10	-.14	-.01	-.05	.05	-.01	-.08	-.21	.01	.02	.06	.09
	68	.07	-.12	.25	.07	-.01	.08	-.02	-.03	.32	.08	.06	-.05	.21
	69	.11	-.15	.28	.09	-.09	.02	-.12	.14	.39	-.05	.03	-.14	.34
	70	.11	.08	.06	.06	.10	-.03	-.10	.10	.01	.00	-.08	-.02	.06
	71	.16	-.09	.30	.07	.02	.03	-.12	.04	.45	-.04	-.03	.09	.36
	72	.21	.13	.10	.09	-.05	.07	-.28	.02	.14	-.10	-.06	-.07	.20

GROUP FACTORS* (Prescriptive -- conditions and events as adolescent believes they "ought to be")

F_1 : "Variety of interpersonal relationships"

F_2 : "Egocentric social dominance"

F_3 : "Outer-directedness"

F_4 : "Parental pressures for honesty"

F_5 : "Truthfulness as an ideal"

F_6 : "Concern for others"

F_7 : "Inner-directedness"

SUB-GENERAL FACTORS** (Prescriptive)

S_1 : "Indicators of personal and social maturity"

S_2 : "Social pressures for accepting prevailing cultural values"

S_3 : "Indicators of socially immature dominance and aggressiveness"

S_4 : "Inflexible truthfulness"

GENERAL FACTOR*** (Prescriptive)

G : "Goals for happy-successful living"

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* Comparable to Thurstone's primary factors.

** Comparable to Thurstone's "second-order" factors.

*** Comparable to Thurstone's "third-order" factor.

Table 13-3: Names of the twelve factors obtained from the "72 Variable Matrix" containing the prescription value variables.

F_1 : Group Factor No. 1 - "Variety of interpersonal relationships"

Seven orthogonal group factors which can be considered comparable to Thurstone's primary factors were obtained and the loadings are listed in Table 13-2 in columns 6 through 12. The loadings of the first factor, F_1, which appear in column 6, account, on the average, for 2.3 percent of the total variance. Six of the 68 value tests have moderate loadings on this factor which appears to be defined by the following tests:

Variables	Loadings on F_1
Extremely sociable : Way 14 on *Ways of Living* test	48
Self-oriented, self-control : Way 4 on *Ways of Living* test	46
Social-oriented, self-control : Way 5 on *Ways of Living* test	35
Sympathetic concern for others : Way 15 on *Ways of Living* test	31
Change on *Telenomic Trends* instrument	31
Affiliation on *Telenomic Trends* instrument	29
Grade (biserial correlation : 9th grade higher than 12th for *positive r*.)	22

We propose to call this factor "Variety of interpersonal relationships" as a prescriptive guide for social acceptance by peers. The "Variety of interpersonal relationships" concept is supported by the positive loading of 31 on "Change" of *Telenomic Trends* instrument and by the sociality represented in "Way 14" (loading of 48) and "Way 15" (loading of 31). The fact that this is a self-centered type of sociality is represented by

"Way 4" (with a positive loading of 46). The general sociality of this factor is also supported by the positive loading of 29 on "Affiliation" of the Telenomic Trends instrument.

As further support for this point of view, it has been observed that, in early adolescence, we often see considerable sociality for its own sake. With increasing age, the adolescent usually becomes more sophisticated in social inter-relationships and selects individuals whom he regards as best able to satisfy his social needs. This interpretation is consistent with the present findings where we have "Grade of respondent" loading on this factor with a value of 22. A positive loading indicates that this factor decreases in importance from the 9th to the 12th grades.

F_2 : Group Factor No. 2 - "Egocentric social dominance"

Accounting for 3.2 percent of the average test variance are the loadings in column 7, Table 13-2. Sixty-two of the 72 weights may be considered negligible. The 10 tests most clearly defining the factor are:

Variables	Loadings on F_2
Dominance on *Telenomic Trends* instrument	56
Autonomy on *Telenomic Trends* instrument	50
Exhibition on *Telenomic Trends* instrument	45
Aggression on *Telenomic Trends* instrument	39
Nurturance on *Telenomic Trends* instrument	-46
Endurance on *Telenomic Trends* instrument	-45
Affiliation on *Telenomic Trends* instrument	-30
Deference on *Telenomic Trends* instrument	-30
Guilt Induction : Total score	-28
Self-oriented, self-sufficient : Way 12 on *Ways of Living* test	23
Grade (biserial correlation : 9th grade higher than 12th for *positive* *r*.)	-13

These defining tests suggest that we call this factor F_2 "Egocentric social dominance" as a prescription guide for interpersonal relationships.

Some adolescents have a strong need for social relationships, but have not acquired the social skills of relating harmoniously with their peers. They attempt to dominate and to impress their peers as a means of maintaining social relationships, yet at the same time are unwilling to deny a part of their personal autonomy in an effort to satisfy the needs of others. The foregoing interpretation seems consistent with the factor loadings where we find high positive loadings on "Dominance" (56), "Exhibition" (45), "Aggression" (39), and "Autonomy" (50). High scores on these Telenomic Trend tests are associated in the mind of the less sociable, immature adolescent with happy-successful living.

The negative loadings also favor this interpretation where we find negative loadings on "Nurturance" (-46), "Deference" (-30), "Affiliation" (-30), and "Endurance" (-45).

The foregoing interpretation is also supported by the fact that individuals who favor this interpretation of happy-successful living tend to experience less guilt (-28 on the Guilt Induction test) as a result of their accepting dominance-aggression and exhibition as a preferred means of relating to other people.

F_3 : Group Factor No. 3 "Outer-directedness"

The factor loadings on F_3 of column 8, Table 13-2, contribute an average of 5.5 percent of the total test variance. The tests most clearly defining this factor are:

Variables	Loadings on F_3
Who Cares? Average of all ratings	78
Who Cares? "Most" boys and girls	64
Who Cares? Average of "3 Most" (adults, teachers, and peers)	63
Who Cares? Most teachers	57
Who Cares? Estimate of number of people who could care	53
Who Cares? Average of parents and siblings	52
Who Cares? Average of all who "would care very much"	49
Achievement on *Telenomic Trends* instrument	60
Order on *Telenomic Trends* instrument	33
Loyalty on *Impersonal VEMS* instrument	30
Social regard for peers : Median Ratings Made on the *Syracuse Scales of Social Relations*	26

We propose to call this factor "Outer-directedness" -- socially motivated to accept prevailing prescriptive values of the general culture.

The concept of "Outer-directedness" has been appearing recently in the psychological literature, primarily on the basis of emphasis by Fromm in his many writings and Riesman's "The Lonely Crowd". This concept seems especially appropriate for group factor F_3 because of the consistency of positive loadings on the *Who Cares?* variables. Although these *Who Cares?* variables are admittedly overlapping (hence, intercorrelated) the consistency of the positive loadings and their relatively high magnitudes are impressive.

The person who looks to others for direction is likely to believe that others care about his successes and failures and associated feelings. He is also likely to believe that others accept him regardless of his misbehaviors and identify themselves with his moods of elation and depression. This notion of acceptance, regardless of the appropriateness or inappropriateness of his behavior, also seems to be reflected in the positive loading (30) of "Loyalty" as measured by the Impersonal VEMS instrument. Also consistent with this hypothesis are the relatively high positive loadings on "Achievement" (60) and "Order" (33) of the Telenomic Trends instrument. Achievement and order are admittedly important dimensions for defining success in the middle class American culture. Such observations have been made by a number of cultural anthropologists.

The positive loading of (26) on "Median Ratings Made" on the Syracuse Scales of Social Relations also seems consistent with the concept of "Outer-directedness" because an individual who looks to others for approval and for self-direction will necessarily place a higher evaluation on the potentiality of others for satisfying his needs.

F_4 : Group Factor No. 4 "Parental pressures for honesty"

The factor loadings of column 9, Table 13-2 contribute an average of 3.4 percent of the total test variance. The items most clearly defining the factor are:

Variables	Loadings on F_4
Honesty on *Personal VEMS* instrument	64
Honesty on *Impersonal VEMS* instrument	34
Honesty on *Pictorial VEMS* instrument	29
Punishment Expectation : Total Restraint score	45
Punishment Expectation : Probability of Punishment	39
Punishment Expectation : Probability of Detection	32
Conformity on *Personal VEMS* instrument	-44
Loyalty on *Personal VEMS* instrument	-38
Change on *Telenomic Trends* instrument	-36
Sex (biserial correlation : *positive r* obtained when males have higher scores)	-20

These tests suggest that this factor F_4 be called "Parental pressures for honesty" -- to accept absolute values of honesty instead of peer influence as a prescriptive guide.

All three of our variables designed to measure honesty have substantial loadings on F_4: a positive loading of (64) on "Honesty" when measured by the *Personal VEMS* instrument, a positive loading of (34) for "Honesty" measured by the *Impersonal VEMS* instrument, and a positive loading of (29) for "Honesty" when measured by the *Pictorial VEMS* instrument.

It is reasonable to believe that "Parental pressures for honesty" constitute the conceptual nucleus of this factor which has substantial positive loadings on the *Punishment-Expectation* "Total Restraint" score

(45), on the "Probability of Punishment" variable (39), and "Probability of Detection"(32). It is probable that honesty gets substantial loadings on this factor because this is a most demonstrable aspect of middle class American culture. Parental pressures can be related to honesty with very little ambiguity because honesty and dishonesty can be so easily differentiated and discriminated by adolescent youth.

Other findings which tend to emphasize "Parental pressures for honesty" as being the core of this factor are the negative loadings on "Conformity" as measured by the Personal VEMS instrument (-44) and "Loyalty" as measured by the Personal VEMS instrument (-38). These two findings seem to highlight the difference between parental pressures and social pressures arising from the adolescent's peers.

Another finding that is consistent with the foregoing interpretation is the negative loading of "Sex of Respondent" in F_4 (-20), which means that the girls give greater emphasis to "Parental pressures for honesty" than do boys. This finding is consistent with the greater social docility of the female in our culture.

F_5 : Group Factor No. 5 - "Truthfulness as an ideal"

Accounting for 3.9 percent of the average test variance are the loadings in column 10 of Table 13-2. The tests most clearly defining this factor are:

Variables		Loadings on F_5
Truthfulness on Personal VEMS instrument		60
Truthfulness on Impersonal VEMS instrument		30
Truthfulness on Pictorial VEMS instrument		26
Change on Telenomic Trends instrument		41
Deference on Telenomic Trends instrument		31
Loyalty on Impersonal VEMS instrument		-54
Loyalty on Personal VEMS instrument		-39
Honesty on Pictorial VEMS instrument		-39
Adages on Reference - Valence instrument		-45
Negative Valence on Reference - Valence instrument		-31
Grade (biserial correlation	: 9th grade higher than 12th for positive r.)	13
Sex (biserial correlation	: positive r obtained when males have higher score.)	-19

The defining tests suggest the name "Truthfulness as an ideal" -- acceptance of "truthfulness" instead of peer influences as an ideal prescriptive guide. "Truthfulness" loads consistently on F_5 on the Personal VEMS (60), the Impersonal VEMS instrument (30), and the Pictorial VEMS instrument (26).

It should be noted that "Truthfulness" as defined in our VEMS instruments is usually at the expense of loyalty to one's friends. "Loyalty" has substantial negative loadings on F_5: (-54) on the Impersonal VEMS instrument and (-39) on the Personal VEMS instrument. It might be noted that truthfulness as measured by our test is probably a type of idealistic value as indicated by the positive loadings on "Deference" of the Telenomic Trends instrument (31) and a negative loading of (-31) on "Negative Valence" as measured by the Reference-Valence instrument.

It would appear that truthfulness is a positive goal to be emulated rather than a negative valence goal to be avoided because of fear of punishment. The latter may explain why "Honesty", as measured by the Pictorial VEMS, has a negative loading on F_5 when ordinarily we think of honesty and truthfulness as going hand in hand. The findings for group factor F_4 and F_5 lead us to believe that our tests measure "Truthfulness as an ideal" while honesty, as measured by our tests, is largely given emphasis by the adolescent because of the ever-present "Parental pressures for honesty".

One loading for which we have no explanation is the (-45) based on the "Adage" test as measured by the Reference-Valence instrument. A positive loading here would have seemed more reasonable.

F_6 : Group Factor No. 6 - "Concern for others"

Factor F_6 in column 11, of Table 13-2 accounts for only 1.7 percent of the average test variance and has only one loading which is greater than .30. The tests which define this factor are as follows:

Variables	Loadings on F_6
Impunitiveness on *Pictorial VEMS* instrument	14
Kindness on *Pictorial VEMS* instrument	13
Socially-oriented active-aggressive: Way 6 on *Ways of Living* test	24
Affiliation on *Telenomic Trends* instrument	21
Deference on *Telenomic Trends* instrument	22
Truthfulness on *Pictorial VEMS* instrument	-33
Loyalty on *Impersonal VEMS* instrument	-29
Sex (Biserial correlation : *positive r* obtained when males have higher score.)	-15

We suggest that this factor F_6 be called "Concern for feeling and welfare of others" as a prescriptive guide. However, the make-up of this factor is far from clean-cut because of the extremely small loadings of our variables on F_6. In the original cluster there are positive loadings (14) for "Impunitiveness" as measured by the *Pictorial VEMS* instrument and (13) for "Kindness" as measured by the *Pictorial VEMS* instrument. These loadings are interpreted as meaning that the individual is concerned about the feelings and welfare of others. The negative loadings for "Truthfulness", as measured by the *Pictorial VEMS* instrument (-33) is consistent with this interpretation since brutal truthfulness is often the very antithesis of a concern for the feelings of others. The interpretation of a "Concern for others" is supported by the positive loadings of (24) on "Way 6" of the *Ways of Living* instrument which defines one aspect of social orientation. "Affiliation" and

"Deference" as measured by the *Telenomic Trends* instrument also loads positively on F_6 (21 and 22 respectively). However, the interpretation is marred somewhat by the fact that "Loyalty", as measured by the *Impersonal VEMS* instrument, loads negatively on F_6 (-29).

F_7 : Group Factor No. 7 - "Inner-directedness"

Factor F_7 in column 12, Table 13-2 accounts for only 1.8 percent of the average test variance and also contains very few high loadings. The tests which define this variable are as follows:

Variables	Loadings on F_7
Self on *Reference - Valence* instrument	21
Intraception on *Telenomic Trends* instrument	20
Affiliation on *Telenomic Trends* instrument	36
Deference on *Telenomic Trends* instrument	30
Adages on *Reference - Valence* instrument	-38
Family on *Reference - Valence* instrument	-34
Grade (biserial correlation : 9th grade higher than 12th for *positive* *r*.)	-24
Sex (biserial correlation : *positive* *r* obtained when males have higher scores.)	-20

We suggest that this factor may represent "Inner-directedness" -- socially-oriented self-direction as a prescriptive guide. This factor may be interpreted as a reflection of the interiorization of values as contrasted with external pressures. It appears to be a social type of "Inner-directedness" as evidenced by the positive loadings on "Affiliation" and "Deference" on the Telenomic Trends instrument (36 and 30 respectively). The "Inner-directedness" core is reflected in the positive loading of (21) on "Self" of the Reference-Valence instrument and the negative loading of (-34) on "Family" of the Reference-Valence instrument. The positive loading on "Intraception" of the Telenomic Trends instrument is also evidence for the interiorization process. This factor, F_7, is relatively obscure because of the modest loadings obtained in this study.

S_1 : Sub-General Factor No. 1 - "Personal and social Maturity"

The loadings for sub-general factor S_1 are given in column 2 of Table 13-2. It accounts, on the average, for about 5.1 percent of the total test variance and is defined by the following tests:

Variables	Loadings on S_1
Deference on Telenomic Trends instrument	58
Nurturance on Telenomic Trends instrument	50
Affiliation on Telenomic Trends instrument	45
Intraception on Telenomic Trends instrument	31
Endurance on Telenomic Trends instrument	59
Order on Telenomic Trends instrument	56
Change on Telenomic Trends instrument	52
Aggression on Telenomic Trends instrument	-50
Exhibition on Telenomic Trends instrument	-32
Family (as social guide) on Reference-Valence instrument	-46
Adages (as social guide) on Reference-Valence instrument	-33
Grade (biserial correlation : 9th grade higher than 12th for positive *r*.)	-33
Sex (biserial correlation : positive *r* obtained when males have higher scores.)	-23

Even a perfunctory inspection of these test loadings suggests an immediate hypothesis. This factor appears to represent prescriptive values that define "Personal and social maturity" for American adolescents. It represents the way that American adolescents believe that they *ought to* conduct themselves in order to achieve an adult status of independence, self-responsibility, and social control. This description of the factor, S_1, is supported by the substantial positive loadings on the seven following tests on the *Telenomic Trends* instrument:

"Deference" (58), "Nurturance" (50), "Affiliation" (45), "Intraception" (31), "Endurance" (59), "Order" (56), "Change" (52). Additional support is given by the substantial negative loadings on "Aggression" on the *Telenomic Trends* instrument (-50), "Exhibition" on the *Telenomic Trends* instrument (-32), "Family" (as a social guide) on *Reference-Valence* instrument (-46), "Adages" (as a social guide) on *Reference-Valence* instrument (-33).

The negative loadings on "Grade" and "Sex" further substantiate this interpretation. The loading (-33) on "Grade" means that this factor S_1 increases in importance from the ninth to the twelfth grades. The negative loading on "Sex" (-23) indicates that girls have higher scores on this factor than do boys. This finding is consistent with the generalization that adolescent girls mature more rapidly than do boys in our culture.

S_2 : Sub-General Factor No. 2 - "Social pressures"

The sub-general factor, S_2, whose loadings are given in column 3 of Table 13-2 accounts for 5.1 percent of the total variance. The factor appears to be defined by the following tests:

Variables	Loadings on S_2
Who Cares? Average of All Ratings	39
Who Cares? "Most" Boys and Girls	36
Who Cares? "*3 Most*" (adults, teachers, boys and girls)	32
Punishment Expectation, Total Restraint Score	30
Honesty on *Personal VEMS* instrument	34
Honesty on *Impersonal VEMS* instrument	32
Autonomy on *Telenomic Trends* instrument	39
Conformity (to peers) on *Personal VEMS* instrument	-48
Conformity (to peers) on *Impersonal VEMS* instrument	-42
Loyalty (to peers) on *Personal VEMS* instrument	-37
Loyalty (to peers) on *Impersonal VEMS* instrument	-33
Sex (biserial correlation : *positive r*. obtained when males have higher score.)	-36
Grade (biserial correlation : 9th grade higher than 12th for *positive r*.)	12

The loadings suggest that this factor represents "Social pressures" for accepting major ethical-moral prescriptions of contemporary American culture. These are the "Social pressures" perceived by American adolescents for accepting idealistic "standards of morality" as contrasted with immediate demands and expectations of their peers. This point of view is supported by the two large well defined groups of tests: one group with a number of positive and the other negative loadings. Positive loadings on the *Who Cares?* "Average of All Ratings" (39), "Most" Boys and Girls (36), "3 Most" (adults, teachers, boys and girls) (32), and a loading of (30) on Punishment-Expectation "Total Restraint" score indicate that this factor represents concern about the opinions of others. In addition, loadings on "Honesty" and "Autonomy", which can be considered in terms of our instrument as "Parental pressure for honesty", further support this hypothesis. The negative loadings on "Conformity" (to peers) on Personal VEMS instrument (-48), "Conformity" (to peers) on Impersonal VEMS instrument (-42), "Loyalty" (to peers) on Personal VEMS instrument (-37), "Loyalty" (to peers) on Impersonal VEMS instrument (-33) indicate less concern about "Conformity" to the demands and expectations of peers. The large negative loading on "Sex" (-36) indicates that girls are more concerned about the "Social pressures" than are boys. This finding is also consistent with the general stereotype of the female in our culture.

S_3 : Sub-General Factor No. 3 - "Socially aggressive"

The loadings of sub-general factor S_3 are given in column 4 of Table 13-2. It accounts for 2.7 percent of the total variance. The factor is defined by the following tests:

Variables	Loadings on S_3
Extremely sociable : Way 14 on Ways of Living instrument	36
Dominance on Telenomic Trends instrument	33
Exhibition on Telenomic Trends instrument	31
Truthfulness on Personal VEMS instrument	35
Family (as social guide) on Reference-Valence instrument	38
Grade (biserial correlation : 9th grade higher than 12th for positive r.)	50
Sex (biserial correlation : positive r obtained when males have higher scores.)	10

This factor S_3 we consider to be "Socially aggressive" prescriptive guides for interpersonal relationships. These are the kinds of aggressive prescription guides accepted by socially less mature American adolescents as a means toward gaining satisfying interpersonal relationships. Although the loadings are relatively modest, they do indicate preference of a somewhat immature type of behavior. "Way 14" (extremely sociable) on Ways of Living has a loading of (36) along with "Dominance" on Telenomic Trends instrument (33). "Exhibition" on the Telenomic Trends instrument also has a positive loading of (31). To somewhat soften this picture there are loadings of (35) on "Truthfulness" on the Personal VEMS instrument and (38) on "Family" (as a social guide) on Reference-Valence instrument. To further support this point of view there is a large positive loading on "Grade" (50). This indicates that this factor decreases in importance from the ninth grade to the twelfth. Hence, the younger adolescent would have a larger score on this factor.

S_4 : Sub-General Factor No. 4 - "Inflexible truthfulness"

The loadings for sub-general factor, S_4, are presented in column 5 of the Table 13-2. This factor accounts, on the average, for 2.0 percent of the total variance and is defined by the following four test scores:

Variables	Loadings on S_4
Truthfulness on Personal VEMS instrument	33
Truthfulness on Impersonal VEMS instrument	33
Impunitiveness on Pictorial VEMS instrument	-42
Kindness on Pictorial VEMS instrument	-33

We have called this sub-general factor S_4 "Inflexible truthfulness" as a prescription guide at the expense of tactfulness and kindness toward others. This kind of absolute truthfulness is common to the interpersonal relationships of American adolescents even when it involves injuring the feelings of others. Loadings of (33) on "Truthfulness" on the Personal VEMS instrument and (33) on "Truthfulness" on the Impersonal VEMS instrument are relevant. Similarly, the negative loading of (-42) on "Impunitiveness" on the Pictorial VEMS instrument and (-33) on "Kindness" on the Pictorial VEMS instrument give further support to our description.

General Factor - "Happy-successful living"

Although there was no overall general factor with high loadings on all of the variables included in the correlation matrix, column 1 presents the loadings for the most general factor obtained by the Wherry hierarchical factor, analytic procedure. The loadings of this factor, G, are given in column 1 of Table 13-2. This factor accounts, on the average, for 4.5 percent of the total variance. This is a relatively small proportion of variance attributed to a general factor. The factor appears to be defined by the following tests:

Variable	Loadings in (G)
Affiliation on *Telenomic Trends* instrument	52
Deference on *Telenomic Trends* instrument	46
Nurturance on *Telenomic Trends* instrument	41
Endurance on *Telenomic Trends* instrument	47
Order on *Telenomic Trends* instrument	44
Change on *Telenomic Trends* instrument	43
Aggression on *Telenomic Trends* instrument	-42
Dominance on *Telenomic Trends* instrument	-36
Exhibition on *Telenomic Trends* instrument	-37
Autonomy on *Telenomic Trends* instrument	-32
Conforming on *Impersonal VEMS* instrument	-36
Conforming on *Personal VEMS* instrument	-35
Sex (biserial correlation : *positive r* obtained when males have higher score.)	-31

We believe a reasonable description of this factor, G, is a composite of prescriptive values that define "Happy-successful living" for American adolescents. This factor represents the way that American adolescents believe that they *ought to* conduct themselves in order to achieve happiness and success in their culture. The positive loadings on a number of the scores on the *Telenomic Trends* instrument: "Affiliation" (52), "Deference" (46), "Nurturance" (41), "Endurance" (47), "Order" (44), "Change" (43), indicate the kinds of behavior that the adolescents believe result in happy-successful living. To supplement these findings, there are a substantial number of negative loadings. "Aggression" on Telenomic Trends instrument (-42), "Dominance" on Telenomic Trends instrument (-36), "Exhibition" on Telenomic Trends instrument (-37), "Autonomy" on Telenomic Trends instrument (-32), "Conforming" on the Impersonal VEMS instrument (-36), and "Conforming" on Personal VEMS instrument (-35), indicate kinds of behaviors the adolescents consider undesirable for "Happy-successful living". Again, there is a negative loading for "Sex" (-31). This indicates that the females have a larger score on this factor than do the males.

Specificity of tests

When one takes into account the relatively small proportion of the total variance accounted for by these 12 factors and the very small communalities given in the last column of Table 13-2 one concludes that a very substantial part of each of these tests measures a specific function which it does not share in common with other values tests. Although space does not permit stressing in detail each of the tests having a large specificity, it is worthy of note that, as a group, the scores on the Ways of Living test seem consistently to have very large amounts of uniqueness ($1-h^2$). These values range from .53 to .96 with a midscore of .82. Since the reliabilities of these tests range from .11 to .63 with a midscore of .44 it can be seen that a substantial proportion of this uniqueness can be attributed to specificity and not error of measurement.

Summary

A 72 x 72 correlation matrix was obtained for 68 "value variables", "Sex", "Grade", "Median Ratings Made" and "Median Ratings Received" on the Syracuse Scales of Social Relations. These correlations were based on a sample of 95 ninth-grade boys and girls and 92 twelfth-grade boys and girls from a public school district in central Ohio. Pearson product-moment correlation coefficients were computed between 70 of the 72 variables. Biserial correlation coefficients were computed between "Sex", "Grade", and the other 70 variables.

A Wherry hierarchical factor analysis was performed on the 72 x 72 matrix. In most cases, descriptions of the factors were limited to tests with factor loading's of .30 or greater. Factor loadings of less than .20 were considered negligible. Seven orthogonal group factors, which are comparable to Thurstone's primary factors were obtained, named and described. These factors were F_1 (Variety of interpersonal relationships), F_2 (Egocentric social dominance), F_3 (Outer-directedness), F_4 (Parental pressures for honesty), F_5 (Truthfulness as an ideal), F_6 (Concern for others), F_7 (Inner-directedness).

Four sub-general factors which are comparable to Thurstone's "second-order" factors were obtained. These factors are:

S_1 (Indicators of personal and social maturity)
S_2 (Social pressures for accepting prevailing cultural values)
S_3 (Indicators of socially immature dominance and aggressiveness)
S_4 (Inflexible truthfulness)

A general factor which is comparable to a Thurstone "third-order" factor was obtained, although this factor included loadings from only

13 of the tests. This factor G (Goals for happy-successful living) has most of its loadings on variables obtained from the *Telenomic Trends* instrument.

These factors seemed to be relevant to the kinds of prescriptive values one would observe and hypothesize for adolescents since they are involved in various social situations within the American culture. Hence, the factor analysis seemed to result in outcomes which were meaningful and fruitful.

Of special interest is the very large uniqueness ($1-h^2$) associated with over 34* of the 68 value variables. This tendency is particularly noticeable with regard to the scores on the *Ways of Living* test. Such high uniqueness loadings indicate that our value variables represent, to a large extent, independent measures of prescriptive values.

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* Uniqueness $a^2j = 1-h^2 > 70$ is considered large.

Chapter 14

CONCORDANCES-DISCORDANCES IN VALUES BETWEEN TEACHERS AND PUPILS

Although parental-child interactions are undoubtedly the source of children's primary value systems, there is reason to believe, as shown by Brown (1947), that as the child's social life is broadened in scope, parental influences tend to wane in importance. Simultaneously, interactions with peers and teachers become more frequent and tend to have a greater influence on the further development of values. Since the American schools have accepted some share of the responsibility for citizenship training, and the average classroom teacher has attempted to transmit by precept and direct instruction a system of values, it was considered desirable to compare the prescription or, "ought to", values and the social and ethical values of samples of secondary school pupils and samples of secondary teachers.

To determine concordances and discordances between teachers and pupils in their general prescription values the Ways of Living instrument was administered to groups of 9th, 10th, 11th and 12th grade boys and girls from public high schools in the Central New York area and to a large sample of public secondary school male and female teachers in the same general area. To compare their ethical-moral-social values the Impersonal VEMS test was administered to the same groups of teachers and pupils. The pupils were all tested in a public school setting and came largely from upper-lower and middle class homes, in which the religious faith was predominantly Protestant. In our judgment, these groups are reasonably representative of middle class American adolescents in their prescription values. When they were tested, they were assured that their responses to these instruments would be seen only by the investigators and their clerical assistants. The teachers were tested in small groups and came from a number of different school systems as did the pupils.

It was also considered of interest to examine whether similar concordances and disconcordances existed between the Catholic parochial secondary school students and the nuns who were their instructors. All the Roman Catholic parochial school students in the ninth and twelfth grades in the Syracuse diocese were tested. The sample of nuns included members of all the different religious orders teaching in the City of Syracuse and representatives from each parochial secondary school.

Comparison of Prescription Values

Way 1

"Way 1" represents a life of ease and relaxation through the enjoyment of the simple pleasures of everyday living. Strong ambition is considered to be undesirable because it is a sign of a discontented person. The emphasis is on enjoying life by taking things easy and enjoying things in the environment.

Since there was no reason to believe either teachers or pupils would favor this way of life, the hypothesis tested does not involve direction of the difference.* In general, there were no marked differences between the response of the pupils and teachers as can be seen in Table 14-1.

Insert Table 14-1 about here

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* In testing the hypotheses of this chapter, a two-tailed t-test has been used when the question of interest involves only a difference in magnitude. When both direction and magnitude of a difference are hypothesized, a one-tailed t-test has been used.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	3.06	2.85	2.82	2.81	2.63	2.42	2.49	2.53
	SD:	1.78	1.65	1.51	1.41	1.45	1.35	1.29	1.47
	N:	262	325	226	157	258	280	226	180
Male Teachers									
M: 2.67	Diff:	-.39	-.18	-.15	-.14	.04	.25	.18	.14
SD: 1.20	t:	1.91	0.95	0.83	0.78	0.23	1.55	1.13	0.77
N: 88	p:								
Female Teachers									
M: 2.61	Diff:	-.45	-.24	-.21	-.20	-.02	.19	.12	.08
SD: 1.28	t:	2.26	1.31	1.19	1.13	0.12	1.21	0.76	0.45
N: 96	p:	<.05							

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	2.40	2.74	2.17	2.74
	SD:	1.32	1.45	1.06	1.35
	N:	144	133	143	116
Nuns					
M: 2.17	Diff:	-.23	-.57	.00	-.57
SD: 1.28	t:	1.00	2.27	.00	2.36
N: 42	p:		<.05		<.05

Table 14-1: Differences between mean scores on "Way 1" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

However, it is interesting to note that, although the public school pupils resemble the public school teachers and the Catholic parochial school pupils resemble the nuns, the public school respondents have higher scores than the Catholic respondents.

Way 2

"Way 2" expresses a self-oriented self-indulgent way of living. Its emphasis is upon life being a series of holidays, letting one's self go and doing things that increase one's own pleasure. The main purpose in life is the enjoyment of personal pleasures.

Since this attitude is one that is often associated with immaturity and with the adolescent pattern in the American way of life, it would be reasonable to expect the responses of the students to be higher in support of this way of life than would the responses of teachers. This hypothesis is, in general, supported by the data as may be seen in Table 14-2. The scores of male pupils in all four grades are larger than those of the secondary teachers, both male and female, and the differences are significant at better than the .001 level, the one exception being a difference at the .01 level. Similarly, the differences between the female students and female secondary teachers are significantly different at better than .01 level, the only exception occurring in the 12th grade where the differences are significant at the .05 level. Of interest is the fact that there is only one statistically significant difference ($p < .05$) between the female students and the male secondary teachers. As one would anticipate, the mean scores of all Catholic parochial school

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Insert Table 14-2 about here

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	2.56	2.63	2.46	2.61	2.29	2.09	1.94	1.78
	SD:	1.43	1.55	1.32	1.55	1.35	1.21	1.12	0.96
	N:	263	324	226	158	258	282	228	180
Male Teachers									
M: 1.97	Diff:	-.59	-.66	-.49	-.64	-.32	-.12	.03	.19
SD: 1.15	t:	3.48	3.71	3.04	3.36	1.98	0.81	0.21	1.41
N: 87	p:	<.001	<.001	<.01	<.001	<.05			
Female Teachers									
M: 1.57	Diff:	-.99	-1.06	-.89	-1.04	-.72	-.52	-.37	-.21
SD: 0.75	t:	6.45	6.48	6.17	6.14	4.93	3.93	2.96	1.85
N: 96	p:	<.001	<.001	<.001	<.001	<.001	<.001	<.01	<.05

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	2.07	1.80	1.78	1.74
	SD:	1.03	1.19	0.89	0.94
	N:	144	134	145	115
Nuns					
M: 1.07	Diff:	-1.00	-.73	-.71	-.67
SD: 0.26	t:	6.20	3.93	5.05	4.53
N: 42	p:	<.001	<.001	<.001	<.001

Table 14-2: Differences between mean scores on "Way 2" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

pupils are much larger than the mean scores of the nuns. These differences are significant at the .001 level. Again, as in "Way 1", it is of interest to note that the public school respondents have larger scores than the Catholic.

Way 3

"Way 3" expresses a way of living which combines self-indulgence and self-control. It is a combination of doing things for one's own pleasure and forcing one's self to do duty to everyone around. Since there was no reason to believe teachers would favor or disfavor this way more than pupils the null hypothesis tested does not involve direction of the difference. As can be seen from Table 14-3, there are 15 differences out of the 20 comparisons made which are statistically significant at the .01 level or better. Hence we can conclude that teachers and pupils differ with respect to their preference for "Way 3".

Insert Table 14-3 about here

Way 4

The kind of life expressed by "Way 4" is one of stern self-control. It stresses that one should not try to look for enjoyment or happiness, that the best things in life do not come from doing the things that one wishes to at the moment but rather by doing things believed to be reasonable in terms of high ideals.

This rather stern Spartan mode of life we believe to be more acceptable to teachers than to students and, therefore, hypothesized that there would be a significant difference between the student and the teacher responses. As can be seen from Table 14-4, the differences

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	4.41	4.38	4.41	4.39	4.42	4.30	4.11	3.73
	SD:	1.62	1.56	1.52	1.59	1.49	1.56	1.53	1.61
	N:	261	319	225	158	256	277	227	180
Male Teachers									
M: 3.75	Diff:	-.66	-.63	-.66	-.64	-.67	-.55	-.36	.02
SD: 1.39	t:	3.39	3.42	3.51	3.14	3.68	2.94	1.91	0.10
N: 87	p:	<.001	<.001	<.001	<.01	<.001	<.01		
Female Teachers									
M: 3.80	Diff:	-.61	-.58	-.61	-.59	-.62	-.50	-.31	.07
SD: 1.30	t:	3.29	3.30	3.41	3.05	3.58	2.80	1.72	0.36
N: 95	p:	<.001	<.001	<.001	<.01	<.001	<.01		

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	4.62	4.03	3.72	4.12
	SD:	1.55	1.47	1.44	1.45
	N:	143	133	145	115
Nuns					
M: 3.24	Diff:	-1.38	-.79	-.48	-.88
SD: 1.44	t:	5.12	3.03	1.89	3.36
N: 42	p:	<.001	<.01		<.001

Table 14-3: Differences between mean scores on "Way 3" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Insert Table 14-4 about here

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between the public school teachers and the public school students are small and none of them is statistically significant at the .05 level. In contrast, there are statistically significant differences at the .01 level between the mean responses of the nuns and all of the four groups of Roman Catholic parochial school pupils. Hence, only in the parochial school comparisons is our hypothesis supported by the data.

Way 5

"Way 5" stresses keeping, protecting, and making use of the best things that human beings have been able to acquire in the past. Changes should be made slowly and carefully so that the kind of life handed down by our ancestors can be kept and made to work better by trying to live according to its rules.

Studies on the background and motivation of public school teachers tend to show that many people enter teaching with the expectation of moving upward from a socioeconomic point of view. They are striving for greater status and thus prefer a fluid situation with substantial changes from the past. Hence, we hypothesize that public school teachers would have lower scores on "Way 5" than their pupils. In contrast, since the nuns are operating in a situation which is stable and based on antiquity and church authority we hypothesize that the nuns will have higher scores than their pupils. As can be seen from Table 14-5, the

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Insert Table 14-5 about here

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hypotheses are partially supported by the data. None of the differences

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	2.84	2.71	2.81	2.70	2.59	2.65	2.73	2.60
	SD:	1.63	1.52	1.56	1.54	1.42	1.40	1.52	1.49
	N:	262	316	224	158	258	280	225	180
Male Teachers									
M: 2.59	Diff:	-.25	-.12	-.22	-.11	.00	-.06	-.14	-.01
SD: 1.33	t:	1.29	0.67	1.16	0.56	0.00	0.35	0.75	0.05
N: 87	p:								
Female Teachers									
M: 2.61	Diff:	-.23	-.10	-.20	-.09	.02	-.04	-.12	.01
SD: 1.33	t:	1.23	0.58	1.09	0.47	0.12	0.24	0.67	0.05
N: 95	p:								

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	3.09	3.05	2.62	2.38
	SD:	1.51	1.57	1.39	1.31
	N:	141	133	146	116
Nuns					
M: 3.77	Diff:	.68	.72	1.15	1.39
SD: 1.77	t:	2.46	2.52	4.44	5.34
N: 43	p:	<.01	<.01	<.001	<.001

Table 14-4: Differences between mean scores on "Way 4" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	3.86	3.60	3.60	3.64	3.89	3.53	3.56	3.75
	SD:	1.47	1.49	1.51	1.41	1.56	1.42	1.41	1.40
	N:	264	321	224	158	256	278	227	180
Male Teachers									
M: 3.59	Diff:	-.27	-.01	-.01	-.05	-.30	.06	.03	-.16
SD: 1.57	t:	1.46	0.05	0.05	0.25	1.54	0.33	0.16	0.84
N: 87	p:								
Female Teachers									
M: 3.30	Diff:	-.56	-.30	-.30	-.34	-.59	-.23	-.26	-.45
SD: 1.37	t:	3.27	1.77	1.67	1.88	3.27	1.38	1.53	2.57
N: 97	p:	<.001	<.05	<.05	<.05	<.001			<.01

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	3.95	3.87	3.85	3.76
	SD:	1.53	1.25	1.43	1.34
	N:	141	133	146	115
Nuns					
M: 4.47	Diff:	.52	.60	.62	.71
SD: 1.45	t:	1.96	2.61	2.47	2.88
N: 43	p:	<.05	<.01	<.01	<.01

Table 14-5: Differences between mean scores on "Way 5" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

between the male teachers and public school pupils is significantly different from zero at the .05 level. However, six out of the eight comparisons between female teachers and pupils are statistically significant at the .05 level or better. The data for the Roman Catholic school pupils and nuns support our hypothesis, since the nuns have consistently larger means than all groups of parochial school students and all the differences are significant at the .05 level or better.

Way 6

"Way 6" stresses efforts to improve things by overcoming and controlling the forces of man and nature. It expresses the idea that we obtain our greatest satisfaction from life by trying to make improvements and trying to master the things in the world around us that are of concern.

In the American culture it would be reasonable to expect, or at least we would hope, that teachers would be urging their pupils to devote themselves to the improvement of our way of life. Hence, it would be reasonable to expect teachers to have larger scores on "Way 6" than would pupils. In particular, it would be reasonable to expect male teachers to have larger scores than female pupils. An inspection of Table 14-6 would seem to indicate that the general hypothesis is not supported by the data, especially when one considers teachers and pupils of the same sex. There are, however, significant differences at the .001 level between the responses of the male secondary teachers and the various groups of female students. This difference may very well be the culmination of a sex difference rather than a teacher-pupil difference.

Insert Table 14-6 about here

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	4.84	4.92	5.05	4.73	4.46	4.43	4.56	4.37
	SD:	1.58	1.33	1.39	1.47	1.53	1.42	1.42	1.41
	N:	262	322	224	158	257	281	227	180
Male Teachers									
M: 5.13	Diff:	.29	.21	.08	.40	.67	.70	.57	.76
SD: 1.26	t:	1.54	1.31	0.46	2.13	3.65	4.09	3.26	4.24
N: 86	p:				<.01	<.001	<.001	<.001	<.001
Female Teachers									
M: 4.54	Diff:	-.30	-.38	-.51	-.19	.08	.11	-.02	.17
SD: 1.46	t:	1.61	2.38	2.95	1.00	0.44	0.65	0.11	0.94
N: 95	p:								

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	5.06	5.06	4.71	4.62
	SD:	1.47	1.41	1.35	1.33
	N:	144	132	146	116
Nuns					
M: 4.58	Diff:	-.48	-.48	-.13	-.04
SD: 1.34	t:	1.91	1.95	0.55	0.17
N: 43	p:				

Table 14-6: Differences between mean scores on "Way 6" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Way 7

"Way 7" stresses a life filled with adventure, travelling, trying to get things that are hard to obtain, fighting for things one wants and trying to overcome all obstacles. Emphasis on activity, daring and adventuresomeness are important for a satisfying and rewarding life. This type of life is one which, it would be reasonable to expect, would appeal more to pupils, especially male pupils, than to teachers. Hence, we hypothesized that the mean scores for students, especially male students, will be larger than the scores for teachers. As can be seen from Table 14-7, this hypothesis is supported by the data for male students. For the eight comparisons between the male groups and teachers, six are statistically significant at the .001 level and one at the .05 level. For the female grade groups there are only four differences out of 10 which are statistically significant at the .05 level or better. For the Roman Catholic parochial pupils, both the ninth and twelfth grade boys are significantly higher than the nuns at the .001 level.

Insert Table 14-7 about here

Way 8

"Way 8" expresses a way of life devoted to a combination of struggling for the things in the world that one wants and quiet withdrawal to think and to accept whatever comes one's way. It combines a desire to fight for what one wants but also stresses a desire to get away from everything and accept, in peace and quiet, whatever comes along. It is a compromise between the two approaches where one attempts about half the time to obtain what one wants, and the other half accepting whatever comes one's way.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	4.92	4.84	4.76	4.38	4.42	4.48	4.12	3.93
	SD:	1.57	1.48	1.47	1.47	1.46	1.37	1.48	1.62
	N:	260	319	226	154	256	275	226	181
Male Teachers									
M: 4.17	Diff:	-.75	-.67	-.59	-.21	-.25	-.31	.05	.24
SD: 1.33	t:	3.98	3.82	3.25	1.10	1.41	1.84	0.27	1.20
N: 87	p:	<.001	<.001	<.001			<.05		
Female Teachers									
M: 4.06	Diff:	-.86	-.78	-.70	-.32	-.36	-.42	-.06	.13
SD: 1.32	t:	4.76	4.64	4.01	1.74	2.11	2.60	0.34	0.67
N: 96	p:	<.001	<.001	<.001	<.05	<.05	<.01		

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	4.39	4.38	4.17	3.89
	SD:	1.44	1.36	1.46	1.47
	N:	143	133	146	114
Nuns					
M: 3.47	Diff:	-.92	-.91	-.70	-.42
SD: 1.36	t:	3.70	3.79	2.79	1.62
N: 43	p:	<.001	<.001	<.01	

Table 14-7: Differences between mean scores on "Way 7" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

In this particular situation, we had no reason to believe that teachers would favor this way of life more than would pupils. The data presented in Table 14-8 show that none of the differences is statistically

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Insert Table 14-8 about here

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significant at the .05 level. These findings indicate no particular difference in preference for this way between teachers and pupils.

Way 9

This way expresses the point of view that one should have one's talents and energies used to advance the purposes of the Universe, which always moves toward some unknown goal. It stresses the idea that a human life is only a small part of the master plan of the Universe. It further stresses that one should be humble, patient, undemanding, and competent. That one's own needs will be satisfied as the Universe proceeds according to a master plan which one can never completely understand.

This way of life is somewhat at variance with the materialistic, rapidly changing life of secular America. We had no reason to believe that there would be differences between public school pupils and teachers. On the other hand, it seemed reasonable to believe that, with their religious orientation and accompanying devotion, the nuns would rate this way of life higher than would their pupils. The data in Table 14-9

Insert Table 14-9 about here

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seem to support the point of view just expressed. Only one difference between public school secondary teachers and public school grade groups is

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M: SD: N:	4.22 1.55 257	4.16 1.54 316	4.23 1.47 226	4.27 1.56 154	4.22 1.57 255	4.18 1.46 276	4.28 1.41 225	4.19 1.52 181
Male Teachers M: 4.27 SD: 1.39 N: 86	Diff: t: p:	.05 0.26	.11 0.60	.04 0.22	.00 0.00	.05 0.26	.09 0.50	-.01 0.06	.08 0.41
Female Teachers M: 4.15 SD: 1.43 N: 95	Diff: t: p:	-.07 0.38	-.01 0.06	-.08 0.45	-.12 0.61	-.07 0.38	-.03 0.17	-.13 0.75	-.04 0.21

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M: SD: N:	4.05 1.42 141	4.23 1.47 134	4.42 1.37 146	4.16 1.34 116
Nuns M: 4.30 SD: 1.70 N: 43	Diff: t: p:	.25 0.96	.07 0.26	-.12 0.47	.14 0.54

Table 14-8: Differences between mean scores on "Way 8" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	4.11	4.08	3.86	3.90	3.90	4.00	4.08	3.93
	SD:	1.79	1.60	1.70	1.75	1.61	1.55	1.68	1.69
	N:	260	319	225	158	258	275	225	181
Male Teachers									
M: 3.69	Diff:	-.42	-.39	-.17	-.21	-.21	-.31	-.39	-.24
SD: 1.70	t:	1.90	1.98	0.79	0.90	1.03	1.58	1.82	1.08
N: 86	p:		.05						
Female Teachers									
M: 4.13	Diff:	.02	.05	.27	.23	.23	.13	.05	.20
SD: 1.79	t:	0.09	0.26	1.28	1.00	1.16	0.68	0.24	0.92
N: 97	p:								

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	4.68	4.14	4.72	4.33
	SD:	1.77	1.79	1.60	1.61
	N:	142	133	145	115
Nuns					
M: 5.28	Diff:	.60	1.14	.56	.95
SD: 1.83	t:	1.97	3.58	1.94	3.16
N: 43	p:	<.05	<.001	<.05	<.001

Table 14-9: Differences between mean scores on "Way 9" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

significant at the .05 level. In contrast, all four differences between the nuns and pupils are significant at the .05 level or better.

Way 10

This type of life stresses thinking about and trying to understand one's self. It emphasizes getting away from the hustle and bustle of everyday life so that one can use one's time for thinking about things in life, for trying to understand one's self, for appreciating good music and worthwhile books and for learning many things just because they are interesting.

This kind of life which stresses contemplation and scholarly activities is one where we would hypothesize that teachers would score higher than would pupils. The hypothesis is fairly well supported when comparing male students with teachers, both male and female, as can be seen in Table 14-10. Of the eight possible comparisons between male students and teachers, the teachers have larger mean scores in all cases and the differences are statistically significant at the .05 level or better in seven of the eight comparisons. With respect to the female pupils, although all of the differences are in favor of the teachers, only two are statistically significant at the .05 level. In all of the comparisons between the nuns and pupils, the nuns have the higher scores and the differences are statistically significant at the .05 level or higher.

Insert Table 14-10 about here

Way 11

"Way 11" stresses a life of waiting and being ready for good things to happen to one. It expresses the idea that the good things in life cannot be obtained by working for them, by hard thinking or by doing

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	3.70	3.89	3.77	3.75	3.77	4.03	4.01	4.13
	SD:	1.51	1.50	1.50	1.37	1.43	1.55	1.51	1.41
	N:	261	320	227	158	256	272	227	180
Male Teachers									
M: 4.18	Diff:	.48	.29	.41	.43	.41	.15	.17	.05
SD: 1.39	t:	2.61	1.62	2.20	2.33	2.31	0.80	0.91	0.27
N: 87	p:	<.01		<.05	<.01	<.05			
Female Teachers									
M: 4.23	Diff:	.53	.34	.46	.48	.46	.20	.22	.10
SD: 1.39	t:	2.99	1.98	2.56	2.68	2.69	1.11	1.22	0.56
N: 96	p:	<.01	<.05	<.01	<.01	<.01			

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	3.68	4.07	3.42	3.80
	SD:	1.27	1.36	1.43	1.43
	N:	142	134	146	115
Nuns					
M: 4.47	Diff:	.79	.40	1.05	.67
SD: 1.28	t:	3.55	1.69	4.31	2.68
N: 43	p:	<.001	<.05	<.001	<.01

Table 14-10: Differences between mean scores on "Way 10" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

things that are pleasant but that the best things in life come to the person who does nothing to secure them but, rather, waits quietly for them to come to him.

Since this is so much in opposition to the stereotyped lower middle class American way of life, it would be reasonable to expect the teachers to score lower on this way than would their pupils. This hypothesis is supported by the data on public school teachers and pupils, as may be seen in Table 14-11. In all of the 16 comparisons between public secondary teachers and groups of public school students, the teachers have lower mean scores than do the corresponding groups of pupils. Of the 16 comparisons, 14 are statistically significant at the .05 level or higher and 12 of these 14 at the .01 level. The nuns have lower mean scores than do all of the Roman Catholic parochial school pupils. The differences between these means are significant at better than the .05 level.

Insert Table 14-11 about here

Way 12

"Way 12" stresses dependence upon one's self. It suggests that one should spend much time by one's self and should attempt to control one's own life. It proposes that one should not rely much on other persons or things but that the center of one's life should be focused and found within one's self.

With respect to this particular way, there seemed, again, no reason to believe there would be any systematic difference between teachers and pupils with the exception of a possible difference due to religious attitude of the nuns. Since the nuns stress dependence upon God and

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	2.60	2.15	1.96	2.22	2.28	2.03	1.78	2.06
	SD:	1.48	1.19	1.13	1.10	1.28	1.03	0.95	1.06
	N:	255	323	227	157	257	277	224	181
Male Teachers									
M: 1.70	Diff:	-.90	-.45	-.26	-.52	-.58	-.33	-.08	-.36
SD: 0.68	t:	5.47	3.38	2.00	3.97	4.01	2.78	0.71	2.88
N: 87	p:	<.001	<.001	<.05	<.001	<.001	<.01		<.01
Female Teachers									
M: 1.73	Diff:	-.87	-.42	-.23	-.49	-.55	-.30	-.05	-.33
SD: 0.75	t:	5.44	3.24	1.81	3.79	3.90	2.58	0.45	2.68
N: 94	p:	<.001	<.001	<.05	<.001	<.001	<.01		<.01

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	1.95	1.90	1.82	1.88
	SD:	0.92	0.83	0.77	0.77
	N:	141	133	147	115
Nuns					
M: 1.53	Diff:	-.42	-.37	-.29	-.35
SD: 0.60	t:	2.80	2.69	2.25	2.66
N: 43	p:	<.01	<.01	<.05	<.01

Table 14-11: Differences between mean scores on "Way 11" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

service to Him, it would be reasonable to expect them to have smaller scores on "Way 12" than their pupils. Table 14-12 shows only four

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Insert Table 14-12 about here

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differences which are significant at the .05 level among the comparisons between public school teachers and pupils. It is interesting to note that, in all the comparisons made, the female pupils have smaller means and the male pupils larger means than the teachers. There are, however, the expected significant differences between the nuns and the Roman Catholic school students. These differences are significant, three at the .01 level and one at the .05 level.

Way 13

"Way 13" combines doing things with other people and depending entirely upon one's self. Here the emphasis is on spending about half of one's time by one's self and the other half with other people. No specific hypothesis about the direction of the differences between pupils and teachers is proposed here.

The data in Table 14-13 seemed to indicate that there are differences

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Insert Table 14-13 about here

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between public school secondary teachers and groups of pupils in the public schools. The differences involving the eight comparisons between the male pupils and teachers are significant at the .05 level or higher. With respect to a comparison between the teachers and the female pupils, only two of the possible eight comparisons are significant at the .05 level. None of the differences between the nuns and the Roman Catholic

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	3.13	2.83	2.79	2.89	2.43	2.44	2.37	2.42
	SD:	1.48	1.46	1.51	1.39	1.31	1.23	1.38	1.23
	N:	253	320	224	157	258	277	225	180
Male Teachers									
M: 2.63	Diff:	-.50	-.20	-.16	-.26	.20	.19	.26	.21
SD: 1.15	t:	2.87	1.18	0.89	1.48	1.26	1.27	1.56	1.33
N: 87	p:	<.01							
Female Teachers									
M: 2.49	Diff:	-.54	-.34	-.30	-.40	.06	.05	.12	.07
SD: 1.46	t:	3.59	1.98	1.62	2.15	0.37	0.32	0.69	0.42
N: 94	p:	<.001	<.05		<.05				

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	2.44	2.52	2.16	2.19
	SD:	1.15	1.20	1.14	0.89
	N:	143	133	145	116
Nuns					
M: 1.79	Diff:	-.65	-.73	-.37	-.40
SD: 0.80	t:	3.41	3.68	1.96	2.57
N: 42	p:	<.001	<.001	<.05	<.05

Table 14-12: Differences between mean scores on "Way 12" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	4.39	4.43	4.45	4.46	4.39	4.52	4.66	4.49
	SD:	1.49	1.50	1.44	1.34	1.48	1.35	1.30	1.51
	N:	260	320	224	157	259	273	226	180
Male Teachers M: 4.84 SD: 1.32 N: 88	Diff:	.45	.41	.39	.38	.45	.32	.18	.35
	t:	2.51	2.32	2.19	2.13	2.53	1.94	1.09	1.85
	p:	$<.05$	$<.05$	$<.05$	$<.05$	$<.05$			
Female Teachers M: 4.82 SD: 1.17 N: 96	Diff:	.43	.39	.37	.36	.43	.30	.16	.33
	t:	2.54	2.34	2.21	2.16	2.56	1.93	1.03	1.86
	p:	$<.05$	$<.05$	$<.05$	$<.05$	$<.05$			

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	4.53	4.44	4.24	4.03
	SD:	1.28	1.31	1.36	1.40
	N:	142	134	147	116
Nuns M: 4.19 SD: 1.48 N: 42	Diff:	-.34	-.25	-.05	.16
	t:	1.45	1.04	0.20	0.62
	p:				

Table 14-13: Differences between mean scores on "Way 13" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

parochial school pupils is significant at the .05 level.

Way 14

"Way 14" stresses working with others as part of a group rather than doing things by one's self or going one's own way. It stresses that group wants are always more worthwhile than the wants of a single person and that one should live with enthusiasm and work with others to obtain whatever one needs for a pleasant and full social life.

In view of the emphasis that adolescents place upon social activities and working together, we hypothesized that pupils would have a higher regard for this way of living than would teachers. Table 14-14 indicates that this hypothesis is only partially supported. Although the mean scores on "Way 14" for the public school male pupils are all larger than the means for the teachers, none of the differences between the male pupils and the male teachers is significant at the .05 level. The differences between the male pupils and the female teachers are statistically significant, in the direction hypothesized, three being significant at the .01 level and one at the .05 level. With respect to the eight possible comparisons of the female pupils and teachers, four are statistically significant at the .05 level or better. However, here again, three of these significant differences occur between the means of female pupils and female teachers. There are no significant differences between the scores of the nuns and the scores of the Catholic pupils.

Insert Table 14-14 about here

Way 15

"Way 15" expresses sympathetic concern for other people. It indicates that unselfish affection for people is the most important thing in life

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M: SD: N:	4.27 1.57 259	4.27 1.54 317	4.16 1.45 225	4.25 1.52 157	4.51 1.42 259	4.10 1.42 273	4.21 1.52 227	3.94 1.49 181
Male Teachers M: 4.00 SD: 1.45 N: 86	Diff: t: p:	-.27 1.40	-.27 1.45	-.16 0.87	-.25 1.24	-.51 2.86 < .01	-.10 0.56	-.21 1.10	.06 0.31
Female Teachers M: 3.78 SD: 1.42 N: 96	Diff: t: p:	-.49 2.67 < .01	-.49 2.77 < .01	-.38 2.16 < .05	-.47 2.43 < .01	-.73 4.28 < .001	-.32 1.89 < .05	-.43 2.35 < .01	-.16 0.86

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M: SD: N:	4.57 1.39 144	4.00 1.48 133	4.32 1.34 146	4.05 1.44 116
Nuns M: 4.21 SD: 1.58 N: 43	Diff: t: p:	-.36 1.44	.21 0.79	-.11 0.45	.16 0.60

Table 14-14: Differences between mean scores on "Way 14" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

and that a person should not wish to own many objects or to have power over persons and things because when he acts in these ways he finds it difficult to "love his neighbor".

Since this way indicates a need for nurturance, we hypothesized that female teachers would have higher scores on this way than would male students and that female pupils would have higher means than would male teachers. We also hypothesized that the nuns would have higher scores than would either male or female pupils because they are, not only, females but,the vows they take when they join the religious order would indicate they expect to be nurturant and offer succorance to humanity in general. Table 14-15 indicates that these hypotheses are substantiated by the data.

Insert Table 14-15 about here

There are no significant differences between the mean scores of male secondary teachers and the male groups of pupils. However, when comparing the means of female secondary teachers and male pupils, all of these means are statistically significant, three being better than the .01 level, and one at the .05 level. When comparing female secondary teachers and female pupils, there are no significant differences at the .05 level, whereas, three out of the four possible comparisons between female pupils and male secondary teachers are significant at the .05 level or better. The mean of the nuns is much larger than the mean of any of the Roman Catholic parochial school pupils and all of these differences are significant at better than the .001 level.

Way 16

This way includes equal amounts of enjoying the pleasures of living, doing things, and thinking about life and its purposes. No one of these

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	4.08	4.04	4.04	4.17	4.75	4.51	4.58	4.82
	SD:	1.49	1.45	1.37	1.43	1.45	1.44	1.51	1.40
	N:	259	312	222	156	258	271	225	181
Male Teachers									
M: 4.25	Diff:	.17	.21	.21	.08	-.50	-.26	-.33	-.57
SD: 1.38	t:	0.93	1.20	1.20	0.42	2.79	1.46	1.75	3.09
N: 85	p:					<.01		<.05	<.001
Female Teachers									
M: 4.61	Diff:	.53	.57	.57	.44	-.14	.10	.03	-.21
SD: 1.53	t:	2.92	3.29	3.24	2.28	0.79	0.57	0.16	1.13
N: 93	p:	<.01	<.001	<.001	<.05				

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	4.46	4.43	4.72	4.31
	SD:	1.27	1.44	1.40	1.38
	N:	140	134	146	115
Nuns					
M: 5.90	Diff:	1.44	1.47	1.18	1.59
SD: 1.09	t:	6.55	6.00	4.97	6.64
N: 41	p:	<.001	<.001	<.001	<.001

Table 14-15: Differences between mean scores on "Way 15" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

ways is considered more important than the other. The goal of life stressed in this way combines enjoyment, action, and thought in equal amounts. Since "Way 16" represents a composite of all the ways indicated previously and represents what the typical, secular American might consider a desirable balance, it was hypothesized that the means of the public school teachers on "Way 16" would be larger than the means of the various groups of pupils. Also, in our pilot study, we found that teachers had a strong preference for such a composite "Way". In contrast, it was hypothesized that the nuns would take a more definite and specific point of view about what constituted the "good" life and would be less inclined to favor this eclectic way of life as compared with students. Table 14-16 gives some support to these hypotheses. Among the eight possible comparisons between the male pupils and their teachers, the means of the teachers are larger than all eight groups of pupils and of these eight, six differences are significant at the .01 level. In contrast, and in opposition to the hypothesis, the means of the eight comparisons for the females show no consistent pattern. The Roman Catholic parochial school pupils have larger means on "Way 16" than did the nuns. All of these differences are significant at the .01 level or better.

Insert Table 14-16 about here

Comparison of Ethical-Moral-Social Values

Many studies have been reported in the psychological literature whose findings have failed to show any consistent differences in the verbally expressed ethical-moral values of different groups of boys and girls.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M: SD: N:	5.53 1.47 260	5.69 1.46 319	6.00 1.33 224	5.58 1.53 156	6.14 1.27 257	6.20 1.28 279	6.35 1.09 228	6.20 1.20 181
Male Teachers M: 6.10 SD: 1.26 N: 86	Diff: t: p:	.57 3.21 <.001	.41 2.38 <.01	.10 0.60	.52 2.68 <.01	-.14 0.25	-.10 0.63	-.25 1.73	-.10 0.62
Female Teachers M: 6.22 SD: 1.18 N: 95	Diff: t: p:	.69 4.10 <.001	.53 3.24 <.001	.22 1.39	.64 3.48 <.001	.08 0.53	.02 0.13	-.13 0.95	.02 0.13

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M: SD: N:	5.66 1.44 136	5.85 1.50 134	6.05 1.40 146	6.15 1.26 115
Nuns M: 5.00 SD: 1.40 N: 41	Diff: t: p:	-.66 2.57 <.01	-.85 3.37 <.001	-1.05 4.45 <.001	-1.15 5.19 <.001

Table 14-16: Differences between mean scores on "Way 16" of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Moral-ethical values are generalized guides by which individuals judge the reasonableness and appropriateness of their relationships with mankind. The manner in which a particular individual interprets these moral-ethical values in his daily living determines his character. Since the school and the teacher as the agent of the school have assumed some responsibility for character development, we believe that the Impersonal VEMS test, which samples conflicts across home, school, and other social settings and which involves conflicts cast in the third person, would show significant differences between teachers and pupils on the variables tested.

Loyalty

Loyalty, which is defined as sticking with a friend, never embarrassing or offending him, going along with his wishes as much as possible, defending him and his ideas as much as possible, has been considered by many an important value of the modern adolescent, especially the male. We hypothesized that the scores for the various groups of pupils, especially male pupils, on the variable "Loyalty" would be larger than the mean score for teachers. An inspection of Table 14-17 indicates that

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Insert Table 14-17 about here

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our hypothesis is only partially supported. The means of all the male groups are larger than those of the teachers and seven out of the eight comparisons are significant at the .05 level or better. However, the differences between the groups of female pupils and the teachers are much smaller with only one comparison out of eight being statistically significant at the .05 level. Although the means of the Roman Catholic

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M: SD: N:	5.19 2.09 385	5.21 2.10 305	5.38 2.13 223	5.06 1.96 243	4.76 2.17 375	4.72 1.47 265	4.82 1.53 223	4.44 1.45 280
Male Teachers M: 4.64 SD: 1.63 N: 66	Diff: t: p:	-.55 2.03 <.05	-.57 2.07 <.05	-.74 2.59 <.01	-.42 1.59	-.12 0.43	-.08 0.39	-.18 0.83	.20 0.98
Female Teachers M: 4.43 SD: 1.46 N: 91	Diff: t: p:	-.76 3.28 <.001	-.78 3.31 <.001	-.95 3.88 <.001	-.63 2.78 <.01	-.33 1.37	-.29 1.62	-.39 2.07 <.05	-.01 0.06

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M: SD: N:	4.57 1.71 146	5.01 1.84 134	4.87 1.33 149	4.40 1.19 116
Nuns M: 4.31 SD: 1.20 N: 42	Diff: t: p:	-.26 0.92	-.70 2.30 <.05	-.56 2.45 <.01	-.09 0.42

Table 14-17: Differences between scores on "Loyalty" on Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

school pupils are larger than the means for the nuns, only two of these differences are statistically significant at the .05 level. The data give some support to the hypothesis that pupils will have higher "Loyalty" scores on our Impersonal VEMS test than will teachers.

Honesty

Honesty, defined as actions or intentions directed toward fair dealing so that each individual acquires or retains whatever is properly his, is one of our most important moral-ethical values. Satisfactory social relations between two people or groups of people cannot be maintained unless the various participants in the social interactions are reasonably honest. In our own culture the moral-ethical value of honesty is the primary touchstone by which we judge an individual's character. The school, as an agent of society, takes a very firm position with regard to defining honesty and punishing dishonesty. Hence, we hypothesized that the "Honesty" scores of the teachers will be significantly higher than the "Honesty" scores for the pupils. As can be seen from Table 14-18, our hypothesis is completely supported by the data. All of the comparisons between pupils and teachers are statistically significant at the .05 level or better with the majority being significant at the .001 level.

Insert Table 14-18 about here

Truthfulness

Truthfulness is defined as verbalizations of reality by the individual without known distortion. We have attempted to differentiate between truthfulness and honesty by associating actions with honesty and verbalizations (lying) with truthfulness. Since, in our culture, the moral-ethical value of truthfulness is also of prime importance, and is

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	9.72	9.49	9.34	9.91	10.24	10.20	10.22	10.38
	SD:	2.17	2.23	2.40	1.98	1.73	1.83	1.86	1.65
	N:	384	305	223	243	375	265	223	280
Male Teachers									
M: 10.82	Diff:	1.10	1.33	1.48	.91	.58	.62	.60	.44
SD: 1.65	t:	3.91	4.57	4.36	3.41	2.52	2.51	2.35	1.94
N: 66	p:	<.001	<.001	<.001	<.001	<.01	<.01	<.01	<.05
Female Teachers									
M: 10.95	Diff:	1.23	1.46	1.61	1.04	.71	.75	.73	.57
SD: 1.36	t:	5.15	5.91	5.59	4.60	3.64	3.58	3.38	2.98
N: 91	p:	<.001	<.001	<.001	<.001	<.001	<.001	<.001	<.01

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	10.53	10.09	10.67	10.87
	SD:	1.84	2.23	1.59	1.29
	N:	146	134	149	116
Nuns					
M: 12.07	Diff:	1.54	1.98	1.40	1.20
SD: 0.08	t:	5.26	5.61	5.47	5.58
N: 42	p:	<.001	<.001	<.001	<.001

Table 14-18: Differences between scores on "Honesty" on Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

emphasized equally with honesty by school and teacher, we hypothesized that the mean scores for the teachers on the variable "Truthfulness" will be larger than the mean scores for the pupils. This hypothesis, although generally supported by the data in Table 14-19, is not as conclusive as were the findings for the hypothesis about honesty. Among the eight comparisons between the male students and teachers, the teachers had larger mean scores on "Truthfulness" than did the groups of males. Seven of the differences were statistically significant at the .05 level or better, and six at better than the .01 level. The teachers also had larger mean scores than did the groups of female students. Although only five out of eight comparisons were statistically significant, these five were significant at the .01 level or better. As one would anticipate, all comparisons between the nuns and Roman Catholic school pupils were significantly different from zero at better than the .001. Hence, the data support the hypothesis that teachers score higher on "Honesty" on our Impersonal VEMS test than do pupils.

Insert Table 14-19 about here

Kindness-Generosity

Kindness-Generosity is defined as being nurturant (helpful or protective) toward another perceived as being in need of succorance (aid, comfort, sympathy, understanding), giving of one's worldly goods, praise or approval to another without expectation or hope that the recipient will ever become aware of a generous action. Since the settings in which the respondent selects the "Kindness-Generosity" response are particularly relevant to the adolescent, we hypothesized that pupils would have a higher score on "Kindness-Generosity" than would the teachers. Also, since

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	9.57	9.36	9.24	9.41	9.44	9.59	9.74	9.67
	SD:	2.00	2.04	1.97	1.93	1.54	1.98	1.66	1.47
	N:	383	305	223	243	375	265	223	280
Male Teachers									
M: 10.00	Diff:	.43	.64	.76	.59	.56	.41	.26	.33
SD: 1.90	t:	1.62	2.33	2.77	2.20	2.62	1.51	1.08	1.54
N: 66	p:		<.01	<.01	<.05	<.01			
Female Teachers									
M: 10.41	Diff:	.84	1.05	1.17	1.00	.97	.82	.67	.74
SD: 1.58	t:	3.72	4.51	5.03	4.41	5.35	3.57	3.29	4.08
N: 91	p:	<.001	<.001	<.001	<.001	<.001	<.001	<.001	<.001

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	9.66	9.79	9.80	9.78
	SD:	1.80	2.02	1.66	1.46
	N:	146	134	149	116
Nuns					
M: 10.95	Diff:	1.29	1.16	1.15	1.17
SD: 1.36	t:	4.27	3.47	4.10	4.50
N: 42	p:	<.001	<.001	<.001	<.001

Table 14-19: Differences between scores on "Truthfulness" on Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

the female is considered to be more nurturant than the male, we would anticipate more pronounced differences between the female pupils and teachers than exist between the males and teachers. As can be seen from Table 14-20, our hypotheses are only partially supported. There are no statistically significant differences between the scores on "Kindness-Generosity" between male pupils and teachers. However, the mean scores of all groups of female pupils are larger than the means of the teacher groups and these differences are all statistically significant at better than the .01 level. The means of the Roman Catholic parochial school pupils are all larger than the means of the nuns, and these differences are statistically significant at better than the .01 level. Although this conclusion supports our hypothesis, one might raise a question as to whether this outcome is completely consistent since the nuns are female and would be expected to value kindness-generosity more than the male pupils. Since the "Kindness-Generosity" score is attained by the respondent making decisions in a conflict situation and where the settings are those of special interest to the adolescents, it is reasonable to assume that the nuns placed a much higher value on other moral-ethical values and were less concerned about the exhibition of kindness or generosity in what they probably would consider a less important situation.

Insert Table 14-20 about here

Conformity

Conformity is defined as going along with and acquiescing to the concensus of the group, accepting their opinions, attitudes, and decisions even though in opposition to one's own. Numerous studies have shown the

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	9.59	9.60	9.80	9.79	10.30	10.21	10.26	10.21
	SD:	1.78	1.77	1.60	1.36	1.36	1.46	1.38	1.32
	N:	384	305	223	243	375	266	223	280
Male Teachers									
M: 9.71	**Diff:**	.12	.11	-.09	-.08	-.59	-.50	-.55	-.50
SD: 1.33	t:	0.52	0.48	0.41	0.43	3.26	253	2.85	2.76
N: 66	p:					<.001	<.01	<.01	<.01
Female Teachers									
M: 9.77	**Diff:**	.18	.17	-.03	-.02	-.53	-.44	-.49	-.44
SD: 1.46	t:	0.89	0.83	0.15	0.12	3.28	2.47	2.79	2.68
N: 91	p:					<.001	<.01	<.01	<.01

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	9.96	9.62	10.40	10.00
	SD:	1.54	1.62	1.34	1.22
	N:	146	134	149	116
Nuns					
M: 9.00	**Diff:**	-.96	-.62	-1.40	-1.00
SD: 1.43	t:	3.60	2.22	5.87	4.30
N: 42	p:	<.001	<.01	<.001	<.001

Table 14-20: Differences between scores on "Kindness-Generosity" - Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

effect of social pressures, especially social pressure on adolescents who appear very concerned about the opinions of their peers. Here we hypothesized that the means of the pupil groups on "Conformity" would be larger than the means of the teacher groups. The data of Table 14-21

Insert Table 14-21 about here

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partially support the hypothesis. Of the eight comparisons between male public school pupils and teachers, the means of the pupils are larger than the means of the teachers. The differences are all statistically significant at the .05 level or better. In fact, six out of the eight comparisons are significant at the .001 level. The hypothesis is not consistently supported by the responses of the female pupils. The younger girls, those in the ninth grade, have larger mean scores than do the two groups of teachers, these differences being statistically significant at better than the .001 level as hypothesized. However, the older girls, those in the 11th and 12th grades, have lower mean scores than do the teachers. No attempt is made to explain this conflicting outcome although the data suggest possible age differences. The scores of the male Roman Catholic parochial school pupils are consistent with the scores of the public school male pupils. That is, the scores of the Roman Catholic parochial school male pupils are larger than the scores of the nuns. These differences are statistically significant at the .001 level. No consistent pattern is shown between the scores of the female Roman Catholic parochial school pupils and the nuns. The data support the hypothesis that male pupils have higher scores on "Conformity" on our Impersonal VEMS test than do teachers.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M: SD: N:	2.17 1.93 384	2.40 1.91 305	2.47 2.17 223	1.92 1.53 243	2.54 1.95 376	1.38 1.67 265	0.98 1.13 223	0.95 0.95 280
Male Teachers M: 1.52 SD: 0.98 N: 66	Diff: t: p:	-.65 2.67 < .01	-.88 3.63 < .001	-.95 3.44 < .001	-.40 2.01 < .05	-1.02 4.16 < .001	.14 0.65	.54 3.51	.57 4.35
Female Teachers M: 1.31 SD: 1.05 N: 91	Diff: t: p:	.86 4.10 < .001	-1.09 5.19 < .001	-1.16 4.86 < .001	-.65 3.50 < .001	-1.23 5.81 < .001	-.07 0.37	.33 2.39	.36 3.05

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M: SD: N:	1.75 1.32 146	1.76 1.40 134	0.87 0.95 149	1.07 0.98 116
Nuns M: 1.00 SD: 0.80 N: 42	Diff: t: p:	-.75 3.49 < .001	-.76 3.35 < .001	.13 0.81	-.07 0.42

Table 14-21: Differences between scores on "Conformity" - Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Impunitiveness

Impunitiveness is defined as being blind "to conflicts and hostilities", ignoring issues, avoiding the taking of sides, changing the subject when conflicts arise, often proposing compromise interpretations or solutions, generally "smoothing things over", avoiding commitments, and favoring tactfulness whenever possible. Since we would expect the teacher to favor direct action in accordance with the moral-ethical values of the culture rather than attempting to avoid issues and since the adolescent situations are those in which the adolescent respondent must make a difficult decision, we hypothesized that the mean scores of the pupils on "Impunitiveness" will be larger than the mean scores of the teachers. The data, presented in Table 14-22, give general support to this hypothesis.

Insert Table 14-22 about here

In all 20 possible comparisons, the mean scores of the pupils are larger than the mean scores of the teachers. For the male public school pupils, five of the eight possible comparisons are statistically significant at the .05 level or better. For the female public school pupils, all eight comparisons are statistically significant at the .05 level or better and six are statistically significant at the .001 level. The mean scores of the Roman Catholic parochial school pupils are larger than the mean scores of the nuns and the differences are statistically significant at better than the .05 level in all four comparisons.

Central New York Public School

		Boys				Girls			
		9th	10th	11th	12th	9th	10th	11th	12th
	M:	8.49	8.81	8.65	8.51	9.06	8.82	8.90	9.41
	SD:	1.82	2.03	1.85	1.79	1.82	1.76	1.79	1.97
	N:	384	304	223	242	375	265	223	280
Male Teachers M: 8.27 SD: 1.80 N: 66	Diff:	-.22	-.54	-.38	-.24	-.79	-.55	-.63	-1.14
	t:	0.91	1.99	1.47	0.96	3.25	2.25	2.50	4.28
	p:		<.05			<.001	<.05	<.01	<.001
Female Teachers M: 7.96 SD: 1.92 N: 91	Diff:	-.53	-.85	-.69	-.55	-1.10	-.86	-.94	-1.45
	t:	2.47	3.54	2.96	2.44	5.11	3.92	4.12	6.12
	p:	<.01	<.001	<.01	<.01	<.001	<.001	<.001	<.001

Roman Catholic Parochial School

		Boys		Girls	
		9th	12th	9th	12th
	M:	8.44	8.65	8.31	8.87
	SD:	1.82	2.02	1.79	1.86
	N:	146	134	149	116
Nuns M: 7.79 SD: 1.59 N: 42	Diff:	-.65	-.86	-.52	-1.08
	t:	2.09	2.51	1.69	3.33
	p:	<.05	<.01	<.05	<.001

Table 14-22: Differences between scores on "Impunitiveness" - Impersonal VEMS of various grade groups of male and female pupils from public and parochial high schools in Central New York and the mean scores of a sample of secondary teachers from public and parochial schools in the same region.

Highlights of Concordances and Discordances in Values between Teachers and Pupils

Male public school pupils, in evaluating the way they believe they ought to live,

(a) give greater emphasis to self-indulgence and enjoyment of personal pleasures than do teachers of either sex.

(b) favor adventure and fighting for things one wants more than do teachers of either sex.

(c) place less emphasis on sedentary activities such as trying to understand one's self and appreciating good music than do teachers of either sex.

(d) place more emphasis on waiting for good things to happen to one rather than working hard for them than do teachers of either sex.

(e) tend to give greater emphasis toward working as part of a group rather than doing things by one's self than do female teachers.

(f) give less emphasis to sympathetic concern for other people than do female teachers.

(g) tend to give less emphasis to a balanced way of life, which includes enjoying the pleasures of living, doing things, and thinking about life and its purposes than do teachers of either sex.

Female public school pupils in evaluating the way they believe ought to live,

(a) give greater emphasis to self-indulgence and enjoyment of personal pleasures than do female teachers.

(b) place more emphasis on waiting for good things to happen to one rather than working hard for them than do teachers of either sex.

(c) tend to give greater emphasis toward working as part of a group rather than doing things by one's self than do female teachers.

(d) give more emphasis to sympathetic concern for other people than do male secondary teachers.

As compared to nuns teaching in Catholic parochial secondary schools, parochial school pupils, in evaluating the way they believe they ought to live,

(a) give greater emphasis to self-indulgence and enjoyment of personal pleasures.

(b) give less emphasis to stern self-control and doing things believed to be reasonable in terms of high ideals.

(c) give less stress to protecting and making use of the best things that human beings have been able to acquire in the past.

(d) favor adventure and fighting for things one wants.

(e) favor less the use of one's talents and energies to advance the purposes of the Universe rather than advancing one's own needs.

(f) place less emphasis on sedentary activities such as trying to understand one's self, appreciating good music and learning many things just because they are interesting.

(g) place more emphasis on waiting for good things to happen to one rather than working hard for them.

(h) place more emphasis on dependence upon one's self and controlling one's own life.

(i) give less emphasis to sympathetic concern for other people.

(j) give more emphasis to a balanced way of life, which includes enjoying the pleasures of living, doing things, and thinking about life and its purposes.

When comparing the social, ethical and moral values of secondary school teachers and pupils

(a) male public school pupils are more concerned with loyalty, impunitiveness, and conformity to the ideas of their peer group, and less with honesty and truthfulness than are public school teachers of either sex.

(b) female public school pupils are more concerned with kindness and generosity, impunitiveness and less with honesty and truthfulness than are public school teachers of either sex.

(c) male Catholic parochial school pupils are more concerned with conformity, impunity, kindness and generosity, and less with honesty and truthfulness than are the nuns.

(d) female Catholic parochial school pupils are more concerned with kindness and generosity, impunitiveness and less with honesty and truthfulness than are the nuns.

In conclusion it should be noted that the foregoing difference between teachers and pupils are all related to the prescription values that define "right" and "wrong" and the "good" life in the American culture. We believe there is now ample evidence available to suggest that prescription values should not be overlooked as potentially significant variables in future studies of teachers and pupils. Information concerning these variables are likely to be relevant in research involving teacher and pupil behavior, and teacher-pupil interaction.

Chapter 15

PARENTAL INFLUENCES ON THE ACQUISITION OF VALUES

Much of human behavior in our Judaic-Christian culture appears to be governed by adherence, or subscription, to certain social, ethical and moral values. The transmission of such values from one generation to the next is generally considered to be one of the major responsibilities of parents, teachers, and other youth counselors of our society. Numerous institutions such as the school, the church, the state, and the family assume responsibility in varying degrees.

Our educational efforts are frequently attacked for alleged failure to guide boys and girls toward high standards of personal conduct and an acceptable philosophy of social responsibility. The American schools have, indeed, accepted some share of the responsibility for citizenship training, and the average classroom teacher attempts to transmit, by precept and direct instruction, a broad system of social and ethical values. However, educational philosophers and a variety of psychologists have suggested, among other things, that the average classroom teacher's efforts are often highly inconsistent with, or inimical to, the values embraced by pupils who come from a different social class or from families with different values. Such an argument merely stresses the importance of the family, particularly the parents, in the formulation of children's values, since our theoretical rationale encourages us to envisage values in human relations as generalized goal orientations dependent upon the individual's previous history of positive and negative reinforcements. It is believed that many of a child's values are acquired through introjection or identification early in life and often under circumstances which are beyond ready conscious recall.

Some fifteen years ago there was a minor revival of interest in value-related behavior among children. Kalhorn, one of Lewin's students (1944), adopted a direct approach to the problem and asked children from different cultural groups to indicate activities which they considered good or bad and for which they would be praised or blamed. She further inquired who would be doing the praising and the blaming. Following Lewin's general approach, two similar investigations were conducted at Syracuse University by Thompson (1949) and Witryol (1950). The initial data were collected by asking sixth through twelfth grade pupils to indicate things they could be doing for which they would be praised (or blamed) by a) their parents, and b) their classmates.

In view of the importance of the parents' role in the formulation of social and ethical values, and the competing influences of peers, school, church, and society, we were interested in the present investigation in examining the extent to which twelfth grade students had values similar to those of their parents, showed indications of identification with their parents as far as their verbally expressed values were concerned, and felt restraints on values violations due to fear of parental detection and subsequent punishment. In this chapter several questions about these issues have been raised and the corresponding hypotheses tested.

In order to collect data relevant to the testing of such hypotheses, we expended considerable effort in terms of time, energy and research funds to administer the Impersonal VEMS test to 40 twelfth-grade students (25 male and 15 female) in a high school in Central New York and to both of their parents. We also obtained test scores from the students on the Punishment Expectation test and the Who Cares test as well as scores on the Impersonal VEMS test with directions asking them to respond as they thought their parents would. The parents and students were tested either individually or in small groups. The testing took place during the spring of 1961. Since the letter sent to the parents of all seniors requesting their participation in the research resulted in acceptance by a large number of adults whose children were high in academic achievement, we attempted to obtain a more balanced sample by including nine additional sets of parents whose sons and daughters were in non-academic high school programs.

Similarity between the social and ethical values of parents and their children

Do twelfth grade seniors resemble their parents in their verbally expressed ethical moral values? Is there a tendency for a child to have values that more closely resemble those of the same-sexed parent than the opposite-sexed parent? Is the relationship, if it exists, consistent from one value to the other? To examine these hypotheses, correlation coefficients were computed separately for boys and girls with the scores of each parent. Table 15-1A shows the correlations between the boys and their fathers and the boys and their mothers for each of the six values measured by the Impersonal VEMS test. Using a one-tailed t test and testing the hypothesis that $\rho \leqq 0$ against the alternative hypothesis $\rho > 0$, it can be seen that for only one of the 12 comparisons in Table 15-1A is the obtained correlation significantly different from 0. In view of the fact that these 12 correlations are all small and are both negative and positive in sign, we conclude that these findings show little evidence

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Insert Tables 15-1A and 15-1B about here

	Boy-Father	Boy-Mother
Loyalty	.17	.16
Honesty	.12	-.16
Truthfulness	.26	-.20
Kindness-Generosity	.14	.10
Conformity	-.09	-.33
Impunitiveness	.36*	.14

Table 15-1A: Correlation coefficients between the value scores of 25 twelfth grade boys and those of their parents obtained from the Impersonal VEMS test.

	Girl-Father	Girl-Mother
Loyalty	.46*	.26
Honesty	.16	.21
Truthfulness	.18	.04
Kindness-Generosity	.13	.29
Conformity	.12	.21
Impunitiveness	.08	.26

Table 15-1B: Correlation coefficients between the value score of 15 twelfth grade girls and those of their parents obtained from the Impersonal VEMS test.

*Represents a difference from zero which is statistically significant at better than the .05 level.

that twelfth grade senior boys resemble either of their parents in the verbally expressed ethical-moral values measured by our *Impersonal* *VEMS* instrument.

Table 15-1B presents the correlation coefficients between the girls in our sample and their fathers and their mothers for each of the six values. Again, using a one-tailed *t* test and testing the hypothesis that $\rho \leq 0$ against the alternative hypothesis $\rho > 0$, it can be seen that only one correlation coefficient (the correlation between girl-father on "Honesty") is significantly different from 0. Although 11 of these 12 correlation coefficients are not significantly different from 0, all 12 are positive and probably indicate that there is some slight similarity between the verbal responses of girls in their verbally expressed ethical moral values and those of their parents.

A second question of interest is whether or not twelfth grade seniors are realistic in terms of the extent to which they believe the social-ethical-moral values of their parents are similar to their own. To obtain information on this question, we obtained Pearson product-moment correlation coefficients between the value scores obtained from the *Impersonal* *VEMS* test by the 25 twelfth grade boys under the conditions: when responding as they thought their parents would and their own scores. As shown in Table 15-2A, these correlation coefficients range from .38 for "Conformity" to .74 for "Kindness-Generosity". All are significantly different from 0 at better than the 5 per cent level. As a contrast, the average of both parents' ratings was correlated with the value scores obtained for the twelfth-grade boys. These correlations are given in the

Insert Tables 15-2A and 15-2B about here

	Boy-Boy Responding as He Thinks His Parents Would	Boy-Average Parent Ratings
Loyalty	.61*	.21
Honesty	.38*	-.01
Truthfulness	.71*	.09
Kindness-Generosity	.74*	.16
Conformity	.38*	-.28
Impunitiveness	.71*	.35*

Table 15-2A: Correlation coefficients between value scores obtained from the Impersonal VEMS test by 25 twelfth grade boys and scores of these boys when responding as they thought their parents would; and the correlation coefficients between the boys' scores and the average of their parents' scores.

	Girl-Girl Responding as She Thinks Her Parents Would	Girl-Average Parent Ratings
Loyalty	.28	.50*
Honesty	.79*	.23
Truthfulness	.42	.15
Kindness-Generosity	.48*	.21
Conformity	.34	.20
Impunitiveness	.42	.19

Table 15-2B: Correlation coefficients between value scores obtained from the Impersonal VEMS test by 25 twelfth grade girls and scores of these girls when responding as they thought their parents would; and the correlation coefficients between the girls' scores and the average of their parents scores.

*Represents a difference from zero which is statistically significant at better than the .05 level.

second column of Table 15-2A. Note the large discrepancy between the correlations related to the way the boys thought their parents would reply and the correlations related to the way they actually did reply. Four of these differences between correlations ("Truthfulness", "Kindness-Generosity", "Conformity" and "Impunitiveness") are significant at better than the .05 level using Fisher's $\underline{r}$ to $\underline{z}$ transformation and a formula for testing correlated correlation coefficients. These findings support the hypothesis that there is a much greater similarity between boys' verbally expressed values and those they ascribe to their parents than between their own values and the directly measured values of their parents.

A similar comparison was made for the 15 girls. The results are given in Table 15-2B. As can be seen, only three of the correlation coefficients are significantly different from 0 at the .05 level, although they are all positive. Here again, with the exception of the result for the variable "Loyalty", there are higher correlation coefficients between the girls' responses and the way they think their parents would respond than between the girls' responses and their average parent ratings. The differences between these two sets of correlations are much smaller than for the boys, and only one of the differences ("Honesty") is significant at the .05 level.

Relationships between similarities indices and scores on the Punishment-Expectation Instrument and the Who Cares? Instrument

Since the Punishment-Expectation instrument was designed to measure the respondent's perceptions of his (or her) relationships with his parents when he commits acts disapproved of (or definitely forbidden) by them, it was hypothesized that a positive relationship would exist between scores on this instrument and the extent to which the child and his parents had similar hierarchies of social-ethical-moral values. Two "indices of similarity" of values hierarchies were derived. One was based on the difference between the score of the child on a particular value variable and that of his same-sexed parent. The sum of the squares of these discrepancies over values was obtained and this constituted the first "index of similarity". In view of the sometimes justifiable criticism of similarity indices based on differences by Cronbach (1955), a second "index of similarity" was obtained. The latter was based on the correlation coefficient between the scores obtained by a child on the six values of the Impersonal VEMS instrument and comparable scores on his same-sexed parent. Both of these "similarity indices", the first based on a sum of squared differences and the second on correlation coefficients, were used in the analyses presented in this chapter.

The relationships between the "indices of similarity" and the various scores on the Punishment-Expectation instrument were determined by Pearson product-moment correlation coefficients. Table 15-3A shows the correlation coefficients for 25 twelfth grade boys. Although all of the correlations using "similarity indices" based on correlation coefficients are positive and all of the correlations using "similarity indices" based upon the sum of squared discrepancies are negative (both sets of data consistent with hypothesis), none of them is statistically significant at the .05 level.

Insert Tables 15-3A and 15-4A about here

The Who Cares? instrument was developed to measure the respondent's perception of others' concern for his feelings of happiness and pride when he resists temptation to violate important ethical-moral-social values and his feelings of unhappiness and guilt when he succumbs to

	Probability of Finding Out	Probability of Being Punished	Severity of Punishment	Restraint
Similarity Scores Based on Differences	-.13	-.09	-.09	-.08
Similarity Scores Based on Correlation Coefficients	.19	.14	.01	.13

Table 15-3A: Correlation coefficients between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Punishment Expectation test.

	Parents	Family
Similarity Scores Based on Differences	-.08	-.15
Similarity Scores Based on Correlation Coefficients	.01	.12

Table 15-4A: Correlations coefficients between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Who Cares test.

such temptations. In a crude sense, this instrument may be regarded as a test of feelings of identification and belongingness. It was hypothesized that there would be a positive relationship between the "index of similarity" based on correlation coefficients and the "parents" and "Family" variables of the Who Cares? instrument and a negative relationship with the "index of similarity" based on the sum of differences. The results are presented in Table 15-4A. Here, again, the correlations are all in the direction specified by the hypotheses. However, they are all small and none is significantly different from 0 at the .05 level.

Comparable "similarity indices" were computed for the 15 girls and these indices were correlated with the subtest scores on the Punishment-Expectation test. The results are presented in Table 15-3B. It is interesting to note that there are significant and fairly substantial correlations ($\underline{p} < .05$) between both "similarity indices" and the "Probability of Parents Finding Out" whether a misbehavior has been committed. This

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Insert Tables 15-3B and 15-4B about here

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result appears reasonable in view of the closer parental supervision of girls than of boys in our society. Table 15-4B represents the correlations between the two types of "similarity scores" and the subscores "Parents" and "Family" on the Who Cares? instrument. Although all of these correlations are in the hypothesized direction, none is significantly different from 0 at the .05 level.

Relationship between "Identification Indices" and the Punishment-Expectation test and Who Cares? test

The extent to which a child believes his parents' hierarchy of social-ethical-moral values correspond to his own was considered to

	Probability of Finding Out	Probability of Being Punished	Severity of Punishment	Restraint
Similarity Scores Based on Differences	-.50*	.04	.12	-.11
Similarity Scores Based on Correlation Coefficients	.46*	-.02	-.15	.07

Table 15-3B: Correlation coefficients between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Punishment Expectation test.

	Parents	Family
Similarity Scores Based on Differences	.08	.14
Similarity Scores Based on Correlation Coefficients	-.05	-.09

Table 15-4B: Correlations between "Similarity" scores (two types) obtained from the Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Who Cares test.

*Represents a difference from zero which is statistically significant at the .05 level.

be one indication of the child's identification with the parents. Two "identification scores" were obtained for each child. One was based on the sum of the squared differences between his score on each value of the Impersonal VEMS test and the score he thought his parents would give and the second, the correlation between his scores on each value and the scores he thought his parents would give.

Since the present theories involving the construct identification are somewhat conflicting, we hypothesized that there would be relationships different from zero between measures on the Punishment-Expectation test and a high degree of identification with the parents. However, we did not specify whether these relationships would be direct or inverse. Table 15-5A presents the correlation coefficients between each type of "identification index" and scores on the Punishment-Expectation test given by each of the 25 twelfth grade boys. Two of the correlation coefficients between the "identification index", based on correlation coefficients and the Punishment-Expectation measure are significantly different from zero at the .05 level. All four are negative. Since the other "identification index" is based upon the sum of squared discrepancies, it should be inversely related to the one based upon correlation coefficients and hence we would expect correlations between it and the Punishment-Expectation measures to be positive. Three out of the four correlations are positive while the one negative one is very small (-.07). However, none of these latter correlation coefficients is significantly different from zero. The findings suggest that there are inverse relationships between identification as measured in this study and the Punishment-Expectation test.

Insert Tables 15-5A and 15-6A about here

	Probability of Finding Out	Probability of Being Punished	Severity of Punishment	Restraint
Identification Scores Based on Differences	-.07	.30	.31	.22
Identification Scores Based on Correlation Coefficients	-.12	-.40*	-.29	-.36*

Table 15-5A: Correlation between "Identification" Scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Punishment Expectation test.

	Parents	Family
Identification Scores based on Differences	.05	-.03
Identification Scores Based on Correlation Coefficients	-.05	.02

Table 15-6A: Correlations between "Identification" scores (two types) obtained from the Impersonal VEMS test by 25 twelfth grade boys and their scores on the parts of the Who Cares test.

*Represents a difference from zero which is statisfically significant at the .05 level.

Since the Who Cares? instrument was developed to measure a respondent's perception of others' concern for his feelings and, in a crude sense, may be regarded as a measure of identification or belongingness, we hypothesized a positive relationship between the variables "Parents" and "Family" and the correlation "index of identification". As can be seen from Table 15-6A, the correlation coefficients with both "identification indices" are all very small and are both negative and positive. Hence, we conclude that the present findings do not support the hypothesis.

A similar analysis, the results of which are presented in Tables 15-5B and 15-6B, was made for scores obtained from 15 twelfth grade girls. The resulting correlations with the Punishment-Expectation test are given in Table 15-5B and are similar to the results obtained for the boys.

Insert Tables 15-5B and 15-6B about here

Here, however, the correlation coefficients of both "identification indices" with the variable "Restraint" of the Punishment-Expectation test are significantly different from zero at the .05 level. Also, the correlation between the "Severity of Punishment" score and the "identification index", based on the sum of the squared differences, is significantly different from zero at the .05 level. These findings also suggest that there is an inverse relationship between our measure of identification and the Punishment-Expectation test.

The correlation coefficients for the girls, between the "indices of identification" and scores on the Who Cares test, tend to support our hypothesis, although only one out of the four is statistically significant at the .05 level. In view of the small sample size, this outcome is not too surprising.

	Probability of Finding Out	Probability of Being Punished	Severity of Punishment	Restraint
Identification Scores Based on Differences	.24	.22	.49*	.53*
Identification Scores Based on Correlation Coefficients	-.20	-.04	-.28	-.36*

Table 15-5B: Correlations coefficients between "Identification" scores (Two Types) obtained from Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Punishment Expectation test.

	Parents	Family
Identification Scores Based on Differences	-.21	-.28
Identification Scores Based on Correlation Coefficients	.33	.39*

Table 15-6B: Correlations coefficients between "Identification" scores (two types) obtained by Impersonal VEMS test by 15 twelfth grade girls and their scores on the parts of the Who Cares test.

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*Represents a difference from zero which is statistically significant at the .05 level.

Throughout this chapter it has been assumed that relationships between a particular variable and the two types of "similarity scores" (or the two types of "identification scores") would have opposite signs. Such inverse relationships would occur if the two types of scores were themselves inversely related. Due to their algebraic properties, one would expect a score based upon a correlation coefficient to be inversely related to one based upon squared differences. Table 15-7 presents the correlation coefficients between these two kinds of scores and offers empirical evidence of their inverse relationships.

Insert Table 15-7 about here

Highlights of Parental Influences on the Acquisition of Values

1. There is little evidence that twelfth-grade pupils resemble either of their parents in their verbally expressed ethical-moral values as measured by our *Impersonal VEMS* test.
2. The data support the hypothesis that twelfth-grade pupils believe that the social-ethical-moral values of their parents as measured by our *Impersonal VEMS* test are similar to their own.
3. There is some evidence that twelfth-grade pupils are not very realistic in terms of the extent to which they believe the social-ethical-moral values of their parents are similar to their own.
4. There is some slight evidence that suggests a positive relationship between "similarity indices" based on correlation coefficients and

	Boys	Girls
Similarity Indices	-.96	-.99
Identification Indices	-.92	-.91

Table 15-7: Correlation Coefficients between the two types of "Similarity Scores" and correlation coefficients between the two types of "Identification Scores" for 15 twelfth grade girls and 25 twelfth grade boys.

scores on the Punishment-Expectation test. As would be expected,* a comparable negative relationship exists between our "similarity indices" based on squared differences ans scores on the Punishment-Expectation test.

5. There is some evidence to support the hypothesis that a relationship exists between our "identification indices" and scores on the Punishment-Expectation test. In particular, significant relationships were shown for female students between "identification with Parent" and "index of Restraint."
6. There is some evidence to support the hypothesis that a relationship exists for females between our "identification indices" and the "Family" score on the Who Cares? test.

In general, the data are sufficiently supportive of the hypotheses presented in this chapter to encourage additional study with more extensive samples. Although the data are not available, our interviews lead us to believe stratification by socioeconomic level, ethnic and religious background and age of parent would be fruitful.

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* Since one "similarity index" is based upon correlation coefficients and the other based on squared differences, one would expect these indices to be inversely related.

Chapter 16

THE PRESCRIPTION VALUES OF JUVENILE DELINQUENTS

Juvenile delinquency is a legal rather than a psychological concept, and it is well known that youthful offenders in this category are extremely heterogeneous in personality structure and social background. Some are highly social in gangs and smaller cliques while others are socially isolated and emotionally withdrawn, some are highly intelligent while others are intellectually dull, some come from what appear to be socially harmonious homes while others come from physically broken or psychologically stressful homes, and so on. Although some progress has been made in predicting which boys and girls will become juvenile delinquents, many variables must be entered in the prediction equation. There is no single etiology for the delinquent.

From what is known about juvenile delinquents it seems reasonable to hypothesize that they have somewhat different conceptions of what they *ought to do* (prescription values) in order to be happy and successful and to lead the "good" life. For example, this supposition is analogous in some respects with Kinsey's analysis of common conflicts in identifying, apprehending, and prosecuting sexual offenders (1948). He noted that in our democratic society the laws are generally written by members of the middleclass, the suspected offenders are brought into custody by the lowerclass, and the prisoners are tried in courts dominated by the upperclass. It was his opinion that conflicts among legislative, judicial, and executive actions would inevitably arise in this state of affairs because of the different attitudes and values of the groups of people involved. Social class is not a psychological concept, nor is juvenile delinquency, but according to our conception, the "ought to" values are differentially initiated and influenced by all manner of social, economic, and political variables. We therefore hypothesize that the convicted juvenile offender either has somewhat different prescription values than the nondelinquent, or he (or she) fails to be guided by the socially common values, or both.

In order to collect data relevant to the testing of this hypothesis we went to considerable expense in time, energy, and research funds to administer all nine of our values instruments to substantial samples of recently convicted juvenile offenders. Complete data were obtained from 50 boys recently admitted to a state-supported diagnostic center prior to treatment and correctional care. Complete data were also obtained from 50 girls recently admitted to a correctional institution. Both institutions are located in central Ohio. The juvenile delinquents as a group, slightly older than fifteen years of age, were roughly comparable in chronological age to our samples of ninth-grade public school pupils who were tested in April and May of the school year. On the basis of normative data collected by other investigators it can probably be safely concluded that our juvenile delinquents were slightly lower in intelligence and educational achievement than our nondelinquents who came largely from upper-lower and lower-middle-class homes. However, all of the delinquent subjects of this study were so selected that they had sufficient educational background to respond intelligently to the values instruments. The delinquents were either tested individually or in groups of two or three. They were generally interested and cooperative after rapport was established.

The homes of the delinquents were fairly evenly scattered over the state of Ohio, with the majority coming from the large population centers. The offenses for which the delinquents had been tried, convicted and sentenced were substantially different for boys and girls. Theft, vandalism, assault, and incorrigibility were the most common charges among the delinquent boys. Sexual promiscuity, chronic truancy, running away from home, and incorrigibility were most common among the delinquent girls.

The comparison groups of nondelinquent boys and girls were drawn from urban and suburban public schools in central Ohio (for the Telenomic Trends, Reference-Valence, Who Cares?, Punishment Expectation, and Guilt Induction instruments) and from urban and suburban public schools in central New York (for the Ways of Living, Personal VEMS, Pictorial VEMS, and Impersonal VEMS instruments). If funds had permitted it would have been desirable to select all of the comparison nondelinquents from Ohio, however all evidence to date has failed to show any East-Middlewest regional differences in the broad prescription values. As noted previously, the delinquents and nondelinquents selected for this comparison were roughly comparable in chronological age. The fact that the juvenile delinquents were probably slightly lower in intelligence, educational achievement, and socioeconomic background should be kept in mind in evaluating the findings of this comparison. The influence of differences in these variables on prescription values is as yet unknown.

Conceptions of the "Good Life" among Delinquent and Nondelinquent Boys and Girls

What dimensions of living do delinquent and nondelinquent boys and girls think they ought to emphasize as life goals? What types of need strivings and related instrumental actions do they believe most highly related to happy-successful living? The Ways of Living and the Telenomic Trends were designed to provide information relevant to answering these questions.

Means, numbers of cases, t values, and levels of significance of differences between the means of delinquent and nondelinquent respondents on the Ways of Living test are presented in Table 16-1. Comparable information on the Telenomic Trends test is presented in Table 16-2.

Insert Tables 16-1 and 16-2 about here

The tabular data on the 16 "Ways" and the 13 "Telenomic Trends" have been grouped into categories in order to facilitate easier inspection and interpretation.

There are substantial differences among the delinquents and nondelinquents in the dimensions of living they believe they ought to emphasize as life goals. Both male and female delinquents place significantly greater emphasis than nondelinquents on "self-indulgence" ("Ways" #1 and #2). At the same time they place significantly more emphasis on "stern self-control" ("Way" #4) which may be one indication of a poor integration of the prescription values.

Both male and female delinquents place significantly less emphasis than nondelinquents on leading a balanced life ("Way" #3: balance of self-indulgence and self-control; "Way" #8: balance of activity and passivity-receptivity; "Way" #16: balance in all things). The delinquents also place significantly less emphasis on "preserving the best

VARIABLES	MEANS		t	p	MEANS		t	p
	Delinquent Boys N:50	Non-delinquent Boys *N:253 to 264			Delinquent Girls N:50	Non-delinquent Girls *N:255 to 259		
Way #1 self-indulgence	5.16	3.06	7.24	$<.001$	4.89	2.63	9.38	$<.001$
Way #2 self-indulgence	3.24	2.56	2.84	$<.01$	3.17	2.29	3.69	$<.001$
Way #4 stern self-control	3.80	2.84	3.76	$<.001$	4.06	2.59	6.16	$<.001$
Way #14 extremely sociable	4.90	4.27	2.61	$<.05$	4.70	4.51	0.83	ns
Way #15 sympathetically sociable	4.68	4.08	2.53	$<.05$	5.09	4.75	1.48	ns
Way #11 passive-contemplative	2.26	2.60	1.48	ns	2.87	2.28	2.71	$<.01$
Way #12 self-sufficient	3.36	3.13	0.96	ns	3.64	2.43	5.62	$<.001$
Way #3 balance of self-indulgence & self-control	3.86	4.41	2.11	$<.05$	3.83	4.42	2.54	$<.05$
Way #8 balance of activity and passivity	3.20	4.22	4.13	$<.001$	3.49	4.22	2.96	$<.01$
Way #16 balance in all things	4.78	5.53	3.20	$<.01$	4.98	6.14	5.63	$<.001$
Way #5 preserving the best of the past	3.02	3.86	3.57	$<.001$	3.40	3.89	1.95	ns
Way #6 active control of nature	4.34	4.84	1.95	ns	4.81	4.46	1.48	ns
Way #7 activity & adventure	4.80	4.92	0.48	ns	4.47	4.42	0.21	ns
Way #9 passive receptive	3.68	4.11	1.55	ns	3.72	3.90	0.72	ns
Way #10 sedentary-receptive	3.42	3.70	1.09	ns	3.55	3.77	0.95	ns
Way #13 balance of self-sufficient & sociable	3.94	4.39	1.94	ns	4.23	4.39	0.68	ns

* N's vary slightly among the variables because of omissions by respondents. The exact N for each variable is presented in the appendices to this report.

Table 16-1. Differences between mean ratings of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Ways of Living instrument. (The averages of all mean ratings were approximately the same for delinquents and nondelinquents in each of the sex groups, therefore it can be concluded that there was no differential overall rating bias in a given sex group.)

VARIABLES	MEANS		t	p	MEANS		t	p
	Delinquent Boys N:50	Nondelinquent Boys N:95			Delinquent Girls N:50	Nondelinquent Girls N:103		
Affiliation	6.70	7.32	2.78	< .01	6.72	7.66	4.59	<.001
Nurturance	6.34	7.13	3.33	<.01	6.19	7.28	4.28	<.001
Deference	6.36	6.88	2.22	<.05	5.87	7.01	4.35	<.001
Dominance	3.76	2.26	5.58	<.001	4.17	1.89	8.67	<.001
Aggression	2.00	0.74	4.61	<.001	2.17	0.43	6.87	<.001
Exhibition	3.76	2.16	5.70	<.001	3.83	1.74	7.23	<.001
Succorance	3.38	2.44	3.94	<.001	3.53	2.30	4.61	<.001
Order	6.70	7.37	3.01	<.01	6.43	7.45	4.55	<.001
Endurance	6.72	7.70	4.39	<.001	6.64	7.81	5.55	<.001
Change	6.66	7.12	2.21	<.05	6.98	7.33	1.83	ns
Autonomy	2.86	2.71	0.52	ns	3.19	2.44	2.33	<.05
Intraception	5.28	5.25	0.11	ns	5.32	5.51	0.63	ns
Achievement	6.58	6.64	0.23	ns	6.38	6.41	0.12	ns

Table 16-2. Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Telenomic Trends instrument. (The averages of all mean scores were approximately the same for delinquents and nondelinquents in each of the sex groups, therefore it can be concluded that there was no differential overall response bias in a given sex group.)

things from the past" ("Way" #5).

The male delinquents place significantly *more* emphasis than male nondelinquents on being sociable ("Ways" #14 and #15) which may be related to the largely social character of their offenses and their tendencies to join gangs and strong cliques. The female delinquents place significantly *more* emphasis than nondelinquents on passive-contemplation and self-sufficiency ("Ways" #11 and #12). This seems consistent with their fairly general desire to get away from home and school and their unrealistic daydreams of glamour and romance.

In their selections of behaviors related to happy-successful living (Telenomic Trends) both male and female delinquents choose significantly more than nondelinquents of those actions reflecting needs for dominance, aggression, and exhibition. At the same time their responses reflect a higher need for getting aid and comfort from others (need-succorance). What a conflict in values here! All of these differences between delinquents and nondelinquents are significant at the <.001 level.

The male and female delinquents are significantly lower than the nondelinquents in selecting behaviors for happy-successful living that reflect the needs affiliation, nurturance, and deference. The delinquents are also significantly lower on the needs order and endurance.

From these findings on the *Ways of Living and Telenomic Trends* instruments we get the picture that delinquent boys and girls believe they *ought to be* more self-indulgent than nondelinquents, more extreme in selecting a life emphasis, and more dominant and aggressive in their interpersonal relationships. The nondelinquent boys and girls give significantly more emphasis to a "balanced" life, to nurturance and deference in interpersonal relationships and to order and endurance as ways of achieving a happy-successful life. In addition to these findings, there is also evidence that the prescription values of the delinquents are less well integrated and that their prescription guides may sometimes lead to self-defeat.

Major Ethical-Moral Values Among Delinquent and Nondelinquent Boys and Girls

Many studies have been reported in the psychological literature whose findings have failed to show any consistent differences in the verbally expressed ethical-moral values of delinquent and nondelinquent boys and girls. It has been said that the delinquent knows "right" from "wrong", and this seems to have been manifestly demonstrated for all except possibly the very dull. We were not interested in securing more data on this issue, but were rather interested in determining the hierarchy of the delinquent's values when he is in conflict and forced to choose between behaviors reflecting mutually exclusive prescription values. Does the delinquent have a different hierarchy of basic ethical-moral values than the nondelinquent?

Data obtained with the Personal, Impersonal, and Pictorial VEMS instruments are relevant to answering this question. Means, numbers of cases, t's, and levels of significance of differences between the means of delinquent and nondelinquent respondents on these instruments are presented in Tables 16-3, 16-4, and 16-5.

Insert Tables 16-3, 16-4, and 16-5 about here

On the Impersonal VEMS test which samples conflicts across home,

VARIABLES	MEANS		t	p	MEANS		t	p
	Delinquent Boys N:50	Nondelinquent Boys *N:383 to 385			Delinquent Girls N:50	Nondelinquent Girls *N:375 to 376		
Impersonal VEMS:								
Kind-Generous	9.68	9.59	0.34	ns	10.13	10.30	0.83	ns
Truthful	9.36	9.57	0.68	ns	9.66	9.44	0.94	ns
Honest	9.28	9.72	1.32	ns	9.94	10.24	1.17	ns
Conforming	2.76	2.17	1.96	ns	1.91	2.54	2.22	<.05
Loyal	5.46	5.19	0.84	ns	4.72	4.76	0.13	ns
Tactful-Impunitive	8.38	8.49	0.40	ns	8.60	9.06	1.72	ns

*N's vary slightly among the variables because of omissions in responses. The exact N for each variable is presented in the Appendices to this report.

Table 16-3. Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Impersonal VEMS instrument.

VARIABLES		MEANS		t	p	MEANS		t	p
		Delinquent Boys N:50	Nondelinquent Boys N:108			Delinquent Girls N:50	Nondelinquent Girls N:108		
Personal VEMS:	Kind	3.00	3.43	2.74	<.01	3.00	3.31	1.96	ns
	Generous	3.08	3.33	1.04	ns	3.40	3.92	2.63	<.01
	Truthful	3.56	3.11	2.24	<.05	3.91	2.72	6.81	<.001
	Honest	3.62	3.47	0.68	ns	3.92	4.31	2.13	<.05
	Conforming	1.58	1.45	0.48	ns	1.13	0.59	3.25	<.001
	Loyal	3.02	2.87	0.65	ns	2.47	2.72	1.64	ns
	Tactful	3.14	3.15	0.05	ns	3.17	3.31	0.89	ns

Table 16-4. Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Personal VEMS instrument.

VARIABLES		MEANS		t	p	MEANS		t	p
		Delinquent Boys N:50	Nondelinquent Boys N:108			Delinquent Girls N:50	Nondelinquent Girls N:108		
Pictorial VEMS:	Kind	2.52	3.98	2.48	<.05	2.40	2.68	0.60	ns
	Generous	8.50	6.81	1.93	ns	9.43	8.25	1.60	ns
	Truthful	7.72	6.31	2.18	<.05	8.00	6.38	2.33	<.05
	Honest	8.30	11.23	4.00	<.001	6.85	11.16	6.48	<.001
	Conforming	1.44	1.00	1.13	ns	0.98	0.24	3.46	<.001
	Loyal	3.24	2.55	1.28	ns	3.68	3.57	0.20	ns
	Tactful-Impunitive	3.28	3.09	0.33	ns	3.47	2.69	1.54	ns

Table 16-5. Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Pictorial VEMS instrument.

school, and other social settings and which involves conflicts cast in the third person (e.g., "Johnny", "Mary", etc.) there was only one significant difference between means ($<.05$) for the twelve comparisons. Since this one difference at this level of significance could almost have occurred on the basis of chance with this large a sample of comparisons, we conclude that the general hierarchy of impersonal ethical-moral values among delinquents is comparable to that of nondelinquents. The two groups interpret those actions that are "right" and "wrong" for the other person in about the same hierarchical order.

Now does it make a difference whether the conflicts are assumed to be personal ones involving the respondent's best friend? Will the hierarchy of basic ethical-moral values still be the same for delinquents and nondelinquents? The data presented in Figure 16-4 on the Personal VEMS answer these questions with a fairly firm "no," especially for girls. The delinquent girls are significantly more likely than nondelinquent girls to favor truthfulness as contrasted with generosity in relationships with best friends. This may reflect some of the dominance and aggression measured by the Telenomic Trends test, since the unvarnished truth in a conflict situation is often brutally cruel. Delinquent girls are also significantly more likely than nondelinquent girls to conform to group consensus that may be damaging to a best friend. Female nondelinquents have significantly higher mean scores on honesty than female delinquents. Delinquent boys are significantly more likely than nondelinquent boys to favor truthfulness as contrasted with kindness in relationships with best friends.

As shown by the data presented in Figure 16-5, findings with the Pictorial VEMS largely corroborate those obtained with the Personal VEMS.

Delinquents obtained significantly higher mean scores than nondelinquents on truthfulness, and significantly lower mean scores on honesty. The nondelinquents obtained consistently higher scores on kindness, but only the difference between the means of the delinquent and nondelinquent boys is statistically significant. The delinquents obtained consistently higher mean scores on social conformity, but only the difference between the means of the delinquent and nondelinquent girls is statistically significant. This general confirmation of findings is impressive when one considers the very different formats and instructions for the Personal and Pictorial VEMS instruments. We feel justified in concluding that knowledge of basic ethical-moral values is about the same for delinquents and nondelinquents but that the hierarchical ordering of these values and the degree to which the different values are emphasized when applied to the resolution of social conflicts are significantly different in the two groups. This conclusion applies to what they feel they "ought to do" when basic ethical-moral values are in conflict, _not_ what they would do. The latter makes these conclusions all the more significant because it implies that delinquents have a different _conception_ than nondelinquents of the _relative importance_ of different prescription guides to ethical-moral decisions.

Relationships to Others in the Making of Values Decisions by Delinquents and Nondelinquents

How effectively has the delinquent interiorized, or introjected, the demands of important personages in his culture so that they have become self-demands? How much does he dread the social disapproval and isolation that may result from failing to come up to their expectations?

How much does he think others care about his feelings of guilt over "wrongdoing" or his feelings of pride about doing what is "right"? Information relevant to answering these questions are provided by the Reference-Valence and Who Cares? instruments.

As shown by the data presented in Table 16-6, the delinquent boys

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Insert Table 16-6 about here

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and girls regard their own attitudes, opinions, and feelings as being less important than do the nondelinquents in making everyday decisions (Reference: self scores significantly lower for both male and female delinquents). The delinquents are significantly more likely to try to infer what their teachers and family members would want them to do, or to rely on rule-of-thumb adages that absolve them of personal responsibility. The nondelinquents are consistently more responsive to the opinions of classmates, but these differences are not statistically significant.

The nondelinquent boys and girls are more apprehensive than the delinquents about the possibility of losing the approval and social acceptance of others (Valence: negative), however this difference is statistically significant only for the boys. This differential between delinquent boys and girls is consistent with the greater value placed on sociality by the delinquent boys in responding to the Ways of Living test.

The findings obtained with the Who Cares? instrument (Table 16-7)

Insert Table 16-7 about here

VARIABLES	MEANS Delinquent Boys N:50	MEANS Nondelinquent Boys N:95	t	p	MEANS Delinquent Girls N:50	MEANS Nondelinquent Girls N:103	t	p
Reference: Self	3.52	4.70	3.04	<.01	3.19	5.34	6.35	<.001
Reference: Teacher	1.56	0.95	3.48	<.001	1.40	0.98	2.46	<.05
Reference: Family	2.48	2.25	0.67	ns	2.98	1.84	3.82	<.001
Reference: Adage	1.52	0.98	2.01	<.05	1.60	0.67	3.62	<.001
Reference: Classmates	0.92	1.09	0.97	ns	0.83	1.11	1.69	ns
Valence : Negative	3.44	4.09	2.87	<.01	3.36	3.50	0.60	ns

Table 16-6. Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the Reference-Valence instrument.

VARIABLES	MEANS		*t*	p	MEANS		*t*	p
	Delinquent Boys N:50	Nondelinquent Boys N:95			Delinquent Girls N:50	Nondelinquent Girls N:103		
Sum of groups and people who "care very much"	107.84	59.43	7.78	< .001	125.85	66.73	9.02	<.001
Sum of three "most" ratings	38.94	33.78	5.41	<.001	38.79	35.74	3.08	<.01
"Most"boys and girls	12.74	9.93	6.81	<.001	13.08	11.23	4.64	<.001
Average of parents and siblings	14.46	13.73	2.24	<.05	14.42	14.03	1.27	ns
"Most" teachers	13.08	12.77	0.77	ns	13.02	12.41	1.40	ns
Average of all ratings	13.58	11.92	5.56	<.001	13.94	12.46	5.64	<.001

Table 16-7. Differences between mean ratings of delinquent and nondelinquent boys and girls of approximately the same chronological age on the *Who Cares?* instrument.

are frustrating and embarrassing to the present investigators. The differences between delinquent and nondelinquent boys and girls are highly significant statistically but the directions of the differences are all contrary to expectation! Delinquent boys and girls do respond as if they believe others are highly concerned about their feelings of guilt over wrongdoing and their feelings of pride over resisting temptation. Why? Do they simply want to believe this? Are they naive and unrealistic? Do people really project their feelings of concern more effectively to the delinquent and take the nondelinquent's feelings for granted? We obviously don't know, and feel too baffled at this point to offer a preferred hypothesis. Our guess is that someone is going to have to be substantially more clever than we were in designing an instrument to measure this dimension of behavior.

Restraints on Values Violations among Delinquent and Nondelinquent Boys and Girls

One of the obvious restraints on values violations among adolescent boys and girls is fear of parental detection and subsequent punishment. Do delinquents perceive this possibility any differently than nondelinquents? Another less obvious but equally strong restraint on violating basic ethical-moral values is apprehension about consequent self-punishment in the form of guilt feelings. Do delinquents experience any less guilt over values violations than nondelinquents? The Punishment Expectation and Guilt Induction instruments were designed to throw some light on these types of questions.

As shown in Table 16-8, delinquent boys and girls consistently got

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Insert Table 16-8 about here

VARIABLES	MEANS Delinquent Boys N:50	MEANS Nondelinquent Boys N:95	t	p	MEANS Delinquent Girls N:50	MEANS Nondelinquent Girls N:103	t	p
Punishment Expectation:								
Probability of detection	13.70	14.00	0.47	ns	14.51	15.47	1.75	ns
Probability of punishment	14.10	15.15	1.77	ns	13.25	15.29	3.61	<.001
Severity of punishment	15.08	15.49	0.51	ns	15.26	16.22	1.20	ns
Restraint score	198.02	222.69	1.32	ns	203.94	259.43	2.73	<.01

Table 16-8. Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the *Punishment Expectation* instrument.

lower scores than the nondelinquents on the four related variables measured by the Punishment Expectation instrument: perceived probability of detection, probability of punishment, severity of punishment, and restraint. Although several of the individual differences approach an acceptable level of statistical significance (adopted as $<.05$ for this report), only two of the eight combinations are significant at the $<.01$ level or better. Both of these significant differences were obtained for the girls. Nondelinquent girls are significantly more confident than delinquent girls that their parents will detect their values violations and they are significantly more restrained from wrongdoings by parental supervision combined with probability and severity of punishment.

For the other type of restraint on basic values violations the nondelinquents again obtained higher restraint scores in the form of stronger guilt feelings over wrongdoings. As may be seen in Table 16-9,

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Insert Table 16-9 about here

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this difference between delinquents and nondelinquents is significant only for the boys ($p < .001$). It appears from these findings that nondelinquent girls perceive parental controls as the more important of these two types of restraints while nondelinquent boys are more restrained by anticipated feelings of guilt. This tentative conclusion is not inconsistent with the relatively greater freedom granted adolescent boys in the American culture. Delinquent boys and girls have less effective restraints of either type on values violations. They expect fewer instances of and less severe parental punishment for violating

VARIABLE	MEANS		t	p	MEANS		t	p
	Delinquent Boys N:50	Nondelinquent Boys N:95			Delinquent Girls N:50	Nondelinquent Girls N:103		
Guilt Induction: Total Score	255.88	302.34	5.21	<.001	284.89	298.42	1.59	ns

Table 16-9. Differences between mean scores of delinquent and nondelinquent boys and girls of approximately the same chronological age on the *Guilt Induction* instrument.

basic ethical-moral values, and they experience a lower level of guilt after being engaged in such actions.

Highlights of Obtained Differences between Delinquent and Nondelinquent Youths

As compared to nondelinquents, delinquent boys and girls:

a) give greater emphasis to self-indulgence and extreme positions (e.g., extremely social, passive, etc.) in evaluating the ways they believe they ought to live.

b) emphasize behaviors related to needs dominance, aggression exhibition, and succorance as characteristic of happy-successful persons of their approximate age and station in life.

c) are heavily dependent on what they believe to be the attitudes and opinions of others in making decisions.

d) are more brutally truthful and less kind in resolving social conflicts involving their best friends.

e) have weaker external and internal restraints on tendencies to violate basic ethical-moral values.

As compared to delinquents, nondelinquent boys and girls:

a) place greater emphasis on a balanced life (e.g., balance between activity and passivity, between indulgence and self-control, etc.) and believe more strongly in "preserving the best of the past" in their evaluations of the ways they believe they ought to live.

b) emphasize behaviors related to needs affiliation, nurturance, deference, order, and endurance as characteristic of happy-successful people.

c) rely more heavily on their own attitudes and opinions in making decisions.

d) are more kind and honest in resolving conflicts involving their best friends.

e) have stronger external and internal restraints on tendencies to violate basic ethical-moral values.

In conclusion it should be noted that the foregoing differences between delinquent and nondelinquent boys and girls are all related to the prescription values that define "right" and "wrong" and the "good" life in this culture. Delinquents and nondelinquents may be substantially different on a number of other variables; e.g., interests, intellectual abilities, social skills, emotional maturity, and so on. However, we believe that there is now ample evidence available to suggest that the prescription values should not be overlooked as potentially significant variables in future studies of delinquent boys and girls. It no longer seems safe to conclude that the values of delinquents and nondelinquents are essentially the same. The internal consistency of our findings also gives support for the validity and usefulness of our newly developed instruments for measuring selected dimensions of the prescription or "ought to" values.

Chapter 17

THE PRESCRIPTION VALUES OF ADOLESCENTS FROM DIFFERENT ETHNIC-CULTURAL GROUPS

It seems reasonable to believe that the prescription values of boys and girls are significantly influenced by broad cultural practices in child rearing, by political and religious institutions, by philosophical orientations, and by the general social, economic, and political forces that dominate the majority of members in a given ethnic or cultural group. Philosophers, cultural anthropologists, professional educators, and social psychologists have attempted from time to time to specify the basic social-cultural forces in different countries and in different subcultures of the same country. Their descriptions, based on knowledge of historical antecedents and varying amounts of direct observation, provide bases for certain tentative hypotheses about expected differences in certain of the "ought to" values among different ethnic and cultural groupings of boys and girls.

For example, we expected that southern Negro boys and girls would feel less compelled than northern white boys and girls to believe that they "ought to" deny themselves the relaxed sensory pleasures of life. Similarly we expected that Formosan-Chinese adolescents would place more emphasis on the "absolute" as contrasted with the "socially contingent" values than would American adolescents. If these and other expected differences in prescription values were obtained with our newly developed instruments, these findings might properly be regarded as positive evidence for the validity and usefulness of the tests. It should be noted, however, that existing knowledge does not suggest hypotheses relevant to many of the differences among groups obtained with these instruments. This being so, it seemed important to adopt a very stringent criterion for evaluating the significance of obtained differences among groups. As stated earlier in this report, no statistical finding is regarded as significant unless it is at least at the $<.05$ level. In evaluating the ethnic-cultural findings we have considered a given difference as being significant only when the obtained *t*'s are at the $<.05$ level or better *across sex groups, age groups, or all age-sex groups*. For a good many of the comparisons consistently significant *t*'s (at the $<.05$ level or better) were obtained between ethnic-cultural groups on all four age-sex groups: ninth-grade boys, ninth-grade girls, twelfth-grade boys, and twelfth-grade girls. This is a most stringent criterion because of the masking effects of age-sex-variable interactions that seem probable for some of the comparisons. However, this requirement for consistency of findings across sex, age, or age-sex groups constitutes a type of replication, and reduces the probability of rejecting null hypotheses on the basis of sheer sampling errors when so many comparisons are being made.

The Standard Comparisons Groups

In all of the comparisons reported in this chapter each ethnic-cultural group is compared with a group of urban-suburban boys and girls from either central New York or central Ohio. The respondents in these standard comparison groups were all tested in a public school setting. The pupils came largely from upper-lower and middleclass homes in which the religious faith was predominantly protestant. In our judgment the comparison groups are reasonably representative of middleclass American adolescents in their prescription values. When they were tested, they were assured that their responses to the instruments would be seen only by the investigators and their clerical assistants.

The standard comparison groups, which include the same individuals for a given variable in all ethnic-cultural comparisons, are variously labeled in the different sections of this chapter. They are described as American boys and girls and northern white boys and girls depending upon the composition of the ethnic-cultural group with which they are being compared.

A Comparison of the Prescription Values of Southern Negro and Northern White Boys and Girls

Although the prescription values of the American Negro are undoubtedly beginning to approximate the general "norm" for this culture, there is some reason to believe they may be substantially different in geographical areas where race prejudices are still pronounced and equal educational and economic opportunities are rare. We journeyed to a segregated school for Negro adolescents near Jackson, Mississippi, to secure a sample of southern Negro boys and girls. It seems probable that this is one of the geographical areas in the United States within which the intermingling of Negro and white boys and girls is still minimal. We hoped, among other things, that our values instruments might reflect the reputedly greater "ease of living" standards generally ascribed to Negro boys and girls.

Comparisons between the response of southern Negro and northern white, ninth- and twelfth-grade pupils on the _Ways of Living_, _Impersonal VEMS_, _Pictorial VEMS_, _Who Cares?_, _Punishment Expectation_, and _Guilt Induction_ instruments (40 different variables in all) are presented in Tables 17-1A through 17-6. The following is a summary of what

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Insert Tables 17-1A through 17-6 about here

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appear to be the significant findings.

On the Ways of Living instrument the southern Negro boys and girls have higher scores on the self-indulgence variables (Ways #1 and #2). The Negro boys and girls obtained higher mean scores in all eight comparisons and six of these mean differences are significant at the $<.01$ level or better. These findings are consistent with theoretical expectations (Davis and Dollard, 1940). As far as prescription guides are concerned, it appears that southern Negro adolescents feel less intense restrictions on satisfying their needs for bodily pleasures and desired recreations.

In his book Black Boy (1950) Wright, the celebrated American Negro writer, noted that southern Negro boys and girls are taught early in life by both precept and experience to be passive, self-sufficient, and self-controlled in order to avoid open conflicts with the socially more powerful white men. Our findings on the "Ways" are consistent with these observations. On the three variables designed to measure passivity-receptivity (Ways #9, #10, and #11) the southern Negro adolescents obtained higher mean scores in all twelve age-sex comparisons. Five of these differences between means are significant at the $<.01$ level. On Way #4, stern self-control, the Negro pupils obtained higher scores in all four comparisons. These differences between means are all significant at the $<.01$ level or better. On Way #12, self-sufficient, the Negroes obtained higher mean scores in all four com-

VARIABLES	MEANS		t	p	MEANS		t	p
	Southern Negro Boys	Northern White Boys			Southern Negro Girls	Northern White Girls		
	*N: 39 to 40	*N: 253 263	NINTH GRADE PUPILS		N: 40	N: 255 to 259		
Way #1 self-indulgence	4.03	3.06	2.75	<.01	3.43	2.63	3.07	<.01
Way #2 self-indulgence	2.97	2.56	1.65	ns	3.28	2.29	4.30	<.001
Way #4 stern self-control	3.68	2.84	3.10	<.01	3.58	2.59	4.04	<.001
Way #3 balance of self-indulgence & self-control	4.30	4.41	0.40	ns	3.18	4.42	4.97	<.001
Way #8 balance of activity and passivity	3.78	4.22	1.66	ns	3.70	4.22	1.97	ns
Way #13 balance of self-sufficient and sociable	4.58	4.39	0.74	ns	3.90	4.39	1.95	ns
Way #16 balance in all things	4.40	5.53	4.49	<.001	4.70	6.14	6.43	<.001
Way #9 passive-receptive	4.23	4.11	0.39	ns	4.05	3.90	0.56	ns
Way #10 sedentary-receptive	4.18	3.70	1.85	ns	4.03	3.77	1.08	ns
Way #11 passive-contemplative	3.73	2.60	4.43	<.001	3.40	2.28	4.84	<.001
Way #12 self-sufficient	3.20	3.13	0.27	ns	3.15	2.43	3.15	<.01
Way #5 preserving the best of the past	4.15	3.86	1.11	ns	4.70	3.89	3.00	<.01
Way #6 active control of nature	4.38	4.84	1.69	ns	4.18	4.46	1.08	ns
Way #7 activity and adventure	3.78	4.92	4.25	<.001	3.73	4.42	2.75	<.01
Way #14 extremely sociable	4.43	4.27	0.60	ns	4.43	4.51	0.32	ns
Way #15 sympathetically sociable	4.30	4.08	0.87	ns	4.35	4.75	1.59	ns

*N's vary slightly among the variables because of omissions by respondents. The exact N for each variable is presented in the appendices to this report.

Table 17-1A Differences between mean scores of ninth-grade southern Negro and northern white boys and girls on the Ways of Living instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Southern Negro Boys	Northern White Boys			Southern Negro Girls	Northern White Girls		
		TWELFTH GRADE PUPILS						
	*N: 34 to 40	N: 154 to 158			*N: 56 to 58	*N: 180 to 181		
Way #1 self-indulgence	4.09	2.81	4.48	<.001	3.66	2.53	4.89	<.001
Way #2 self-indulgence	2.97	2.61	1.21	ns	2.98	1.78	7.31	<.001
Way #4 stern self-control	4.03	2.70	4.55	<.001	3.41	2.60	3.48	<.001
Way #3 balance of self-indulgence & self-control	3.59	4.39	2.60	<.05	4.02	3.73	1.20	ns
Way #8 balance of activity and passivity	3.62	4.27	2.18	<.05	3.19	4.19	4.39	<.001
Way #13 balance of self-sufficient and sociable	4.09	4.46	1.42	ns	3.91	4.49	2.53	<.05
Way #16 balance in all things	4.97	5.58	2.12	<.05	5.05	6.20	5.73	<.001
Way #9 passive-receptive	5.29	3.90	4.26	<.001	4.40	3.93	1.86	ns
Way #10 sedentary-receptive	3.85	3.75	0.38	ns	4.17	4.13	0.18	ns
Way #11 passive-contemplative	3.00	2.22	3.29	<.01	2.93	2.06	4.89	<.001
Way #12 self-sufficient	3.47	2.89	2.12	<.05	2.80	2.42	1.85	ns
Way #5 preserving the best of the past	4.29	3.64	2.37	<.05	4.34	3.75	2.70	<.01
Way #6 active control of nature	4.29	4.73	1.57	ns	4.79	4.37	1.92	ns
Way #7 activity and adventure	3.82	4.38	1.96	ns	3.95	3.93	0.08	ns
Way #14 extremely sociable	4.97	4.25	2.57	<.05	4.45	3.94	2.19	<.05
Way #15 sympathetically sociable	4.47	4.17	1.08	ns	4.21	4.82	2.72	<.01

*N's vary slightly among the variables because of omissions by respondents. The exact N for each variable is presented in the appendices to this report.

Table 17-1B Differences between mean scores of twelfth-grade southern Negro and northern white boys and girls on the Ways of Living instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Southern Negro Boys	Northern White Boys			Southern Negro Girls	Northern White Girls		
			NINTH GRADE PUPILS					
	N:40	*N:383 to 385			N:40	*N:375 to 376		
Impersonal VEMS:								
Kind-Generous	9.55	9.59	0.14	ns	9.55	10.30	3.24	<.01
Truthful	10.00	9.57	1.30	ns	10.05	9.44	2.21	<.05
Honest	9.83	9.72	0.30	ns	9.58	10.24	2.24	<.05
Conforming	2.75	2.17	1.78	ns	2.40	2.54	0.42	ns
Loyal	5.55	5.19	1.02	ns	5.33	4.76	1.58	ns
Tactful-Impunitive	7.33	8.49	3.88	<.001	8.33	9.06	2.37	<.05
			TWELFTH GRADE PUPILS					
	N:33	*N:242 to 243			N:58	N:280		
Impersonal VEMS:								
Kind-Generous	9.82	9.79	0.12	ns	9.91	10.21	1.55	ns
Truthful	9.76	9.41	0.98	ns	10.21	9.67	2.36	<.05
Honest	9.55	9.91	0.97	ns	10.00	10.38	1.61	ns
Conforming	2.64	1.92	2.38	<.05	1.72	0.95	4.73	<.001
Loyal	5.06	5.06	0.00	ns	4.67	4.44	1.10	ns
Tactful-Impunitive	8.15	8.51	1.05	ns	8.50	9.41	3.26	<.01

* N's vary slightly among the variables because of omissions by respondents. The exact N for each variable is presented in the appendices to this report.

Table 17-2 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Impersonal VEMS instrument.

VARIABLES		MEANS		t	p	MEANS		t	p
		Southern Negro Boys	Northern White Boys			Southern Negro Girls	Northern White Girls		
NINTH GRADE PUPILS									
		N:37	N:108			N:51	N:108		
Pictorial VEMS:	Kind	2.73	3.98	1.86	ns	3.29	2.68	1.22	ns
	Generous	8.57	6.81	1.84	ns	9.20	8.25	1.26	ns
	Truthful	5.35	6.31	1.34	ns	6.43	6.38	0.07	ns
	Honest	7.97	11.23	4.17	<.001	6.55	11.16	7.27	<.001
	Conforming	2.95	1.00	4.02	<.001	2.45	0.24	7.43	<.001
	Loyal	3.86	2.55	2.20	<.05	4.22	3.57	1.17	ns
	Tactful-Impunitive	3.27	3.09	0.30	ns	3.25	2.69	1.18	ns
TWELFTH GRADE PUPILS									
		N:37	N:80			N:52	N:100		
Pictorial VEMS:	Kind	1.30	4.31	4.40	<.001	1.77	2.61	1.85	ns
	Generous	8.73	4.74	4.88	<.001	10.38	6.59	5.19	<.001
	Truthful	8.08	6.89	1.38	ns	6.77	7.79	1.52	ns
	Honest	8.27	11.64	4.13	<.001	7.81	12.00	6.54	<.001
	Conforming	2.05	0.66	3.15	<.01	1.79	0.35	4.75	<.001
	Loyal	3.08	3.23	0.24	ns	3.40	3.02	0.71	ns
	Tactful-Impunitive	3.27	3.13	0.22	ns	3.02	2.64	0.34	ns

Table 17-3 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Pictorial VEMS instrument.

VARIABLES	MEANS Southern Negro Boys	MEANS Northern White Boys	t	p	MEANS Southern Negro Girls	MEANS Northern White Girls	t	p
NINTH GRADE PUPILS								
	N: 27	N: 95			N: 22	N: 103		
Sum of groups and people who "care very much"	108.30	59.43	6.53	<.001	100.36	66.73	4.43	<.001
Sum of three "most" ratings	38.67	33.78	3.78	<.001	39.32	35.74	2.85	<.01
"Most" boys and girls	11.70	9.93	3.27	<.01	12.41	11.23	2.47	<.05
Average of parents & siblings	14.93	13.73	3.35	<.01	14.72	14.03	1.77	ns
"Most" teachers	13.85	12.77	2.15	<.05	13.27	12.41	1.48	ns
Average of "all" ratings	13.46	11.92	4.20	<.001	13.33	12.46	3.36	<.01
TWELFTH GRADE PUPILS								
	N: 14	N: 75			N: 32	N: 91		
Sum of groups and people who "care very much"	108.00	52.53	5.66	<.001	111.75	63.97	5.50	<.001
Sum of three "most" ratings	36.07	32.46	2.14	<.05	40.06	33.42	4.84	<.001
"Most" boys and girls	10.36	9.96	0.56	ns	12.31	10.72	3.12	<.01
Average of parents and siblings	14.95	12.92	3.28	<.01	14.73	13.37	3.50	<.001
"Most" teachers	13.93	11.68	2.83	<.01	14.00	11.57	4.34	<.001
Average of "all" ratings	13.51	11.27	4.53	<.001	13.79	12.07	4.68	<.001

Table 17-4 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Who Cares? instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Southern Negro Boys	Northern White Boys			Southern Negro Girls	Northern White Girls		
NINTH GRADE PUPILS								
	N: 41	N: 95			N: 51	N: 103		
Punishment Expectation:								
Probability of detection	13.37	14.00	1.10	ns	13.84	15.47	3.27	<.01
Probability of punishment	14.17	15.15	1.69	ns	14.76	15.29	1.07	ns
Severity of punishment	14.66	15.49	0.93	ns	13.92	16.22	2.99	<.01
Restraint Score	183.10	222.69	2.09	<.05	187.94	259.43	3.72	<.001
TWELFTH GRADE PUPILS								
	N: 37	N: 75			N: 49	N: 91		
Punishment Expectation:								
Probability of detection	13.30	12.46	1.31	ns	14.51	14.60	0.16	ns
Probability of punishment	13.32	12.37	1.32	ns	15.41	13.32	3.57	<.001
Severity of punishment	13.89	13.37	0.49	ns	13.88	13.90	0.02	ns
Restraint Score	160.76	146.22	0.69	ns	209.67	182.79	1.35	ns

Table 17-5 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Punishment Expectation instrument.

VARIABLES	MEANS Southern Negro Boys	MEANS Northern White Boys	t	p	MEANS Southern Negro Girls	MEANS Northern White Girls	t	p
NINTH GRADE PUPILS								
	N: 42	N: 95			N: 53	N: 103		
Guilt Induction: Total Score	225.50	302.34	9.37	<.001	217.30	298.42	10.08	<.001
TWELFTH GRADE PUPILS								
	N: 37	N: 75			N: 49	N: 91		
Guilt Induction: Total Score	241.00	296.45	6.72	<.001	253.76	302.51	7.01	<.001

Table 17-6 Differences between mean scores of ninth-grade southern Negro and northern white boys and girls, and of twelfth-grade southern Negro and northern white boys and girls on the Guilt Induction instrument.

parisons, but the differences are statistically significant at the <.05 and <.01 levels for only two of the four age-sex groups. The Negro's alleged tendencies to cling to the security of the old and to avoid the uncertain and potential danger of the new and adventuresome are generally supported by the obtained differences between Negro and white pupils on Way #5, preserving the best of the past, and Way #7, activity and adventure.

Northern white pupils obtained higher scores on 14 of the 16 comparisons related to the "balanced" life (Ways #3, #8, #13, and #16). Nine of these differences between means are significant at the <.05 level or better. Perhaps the white adolescents have the stronger base in personal security that seems necessary to undergird a balanced outlook on life. If balance in all things is the epitome of civilized living and if there is a hierarchy of need gratifications as Maslow (1954) postulates, then it would appear that white boys and girls have a more comfortable base from which to aspire to the higher levels of need strivings.

Although there are a number of individual age-sex instances of significant differences between the ethical-moral-social values of southern Negro and northern white boys and girls, as measured by the *Impersonal VEMS* and *Pictorial VEMS* instruments, the differences across instruments and across different age-sex groups are reasonably consistent for only two of the variables. The mean scores of the Negro adolescents on *conforming* (to the demands of associates) are higher in seven of the eight comparisons, and six of these differences between means are significant at the <.05 level or better. It seems reasonably safe to conclude that social conformity is higher in the ethical-moral-social hierarchies of the Negro adolescents. This conclusion is also consistent with certain of the findings on acceptance and conformity obtained with the "Ways" test. The white boys and girls are higher on *honesty*, as measured by the Impersonal and Pictorial VEMS instruments, in seven of eight comparisons, and four of these differences on the Pictorial VEMS are significant at the <.001 level. If this latter difference in prescription values is accepted as reliable and pervasive within our culture, it might help to explain the greater incidence of certain juvenile offenses against the law of the realm by Negro youths.

Although we report the data on the *Who Cares*? instrument in Table 17-4, we are at a loss to interpret these findings. The Negro adolescents are higher on all 24 comparisons, and 21 of these differences between means are significant at the <.05 level or better. Our difficulty in interpretation, as discussed in Chapter 10, is based on the fact that the delinquent boys and girls also obtained higher scores than the nondelinquents on the *Who Cares*? instrument.

The findings on the *Punishment Expectation* instrument are generally inconclusive. The one difference that is consistent involves higher *Restraint Scores* for ninth-grade white boys and girls, both differences significant at the <.05 level or better.

The findings on the Guilt Induction instrument are highly significant and consistent with theoretical expectations. The white adolescents obtained higher mean scores in all four age-sex comparisons, and all of these differences between means are significant at the <.001 level.

There seems little doubt that the violation of basic ethical-moral-social prescription values generates less intense mood-associated guilt feelings among southern Negro boys and girls. The behavioral consequences of this difference between southern Negro and northern white preadolescents may be confounded, however, by other differences in prescription guides.

A Comparison of the Prescription Values of Formosan-Chinese and American Boys and Girls

There can be little question that the prescription values of the Chinese are in a process of rapid change, both on the mainland of China and in Formosa. Economic and political shifts in Formosa are probably less pronounced than in communist China, but they are having their influence on family life and child rearing even in Formosa. Formosa is continuously threatened from the outside and is the host to an army of occupation. Industrialization is taking place at a rate unprecedented in the history of this island. Despite all these changes, it was hoped that there would be sufficient remnants of the old order (close family ties, the philosophy of Confucius, and respect for elders) to be detected by our values instruments. Through the courtesy of Dr. Sophia Chang Huang who translated several of our instruments into Chinese we were able to secure a sample of urban Chinese pupils attending school in a fairly heavily industrialized city in Formosa.

Comparisons between the responses of these Formosan-Chinese and American, ninth- and twelfth-grade pupils on the Telenomic Trends, Personal VEMS, Reference-Valence, Punishment Expectation, and the Guilt Induction instruments (31 different variables in all) are presented in

Tables 17-7A through 17-11. The following is a summary of the significant findings.

Insert Tables 17-7A through 17-11 about here

On the *Telenomic Trends* instrument the Chinese adolescents are consistently higher on *Aggression* and *Dominance*. The differences between means for the eight age-sex-variable comparisons are all significant at the <.001 level. These findings leave little doubt that Chinese boys and girls place greater emphasis on dominance and aggression in defining happy-successful living. Whether this is a result of current conditions in Formosa or has always been characteristic of the phenotypically mild and retiring Chinese is not known. The Chinese also obtained consistently higher mean scores on *Succorance*, with all four of the age-sex comparisons significant at the <.001 level. This latter finding probably tells more about American than about Chinese boys and girls. In the American culture with its emphasis on rugged individualism and independence there is something intrinsically repugnant about asking others for aid and comfort. Such behavior is regarded as a sign of weakness and inadequacy.

The American adolescents obtained higher mean scores on *Affiliation*, *Deference*, *Change*, and *Endurance*. All of these sixteen differences between the several combinations of age-sex-variable groups are significant at the <.01 level or better. Apparently sociality as such and respect for heroes and successful persons function more prominently in the American adolescent's picture of happy-successful living. The American emphasis on *Change*, as evidenced in the search for new inventions,

VARIABLES	MEANS Chinese Boys (Formosan)	 American Boys (central Ohio)	t	p	MEANS Chinese Girls (Formosan)	 American Girls (central Ohio)	t	p
	NINTH GRADE PUPILS							
	N: 67	N: 95			N: 67	N: 103		
Telenomic Trends:								
Aggression	1.64	0.74	3.73	<.001	1.31	0.43	4.96	<.001
Dominance	4.99	2.26	10.48	<.001	4.78	1.89	11.51	<.001
Exhibition	3.22	2.16	4.29	<.001	2.78	1.74	4.19	<.001
Succorance	4.72	2.44	8.56	<.001	5.33	2.30	12.85	<.001
Autonomy	3.01	2.71	1.12	ns	2.59	2.44	0.62	ns
Achievement	6.65	6.64	0.04	ns	7.13	6.41	3.13	<.01
Affiliation	5.55	7.32	8.78	<.001	6.81	7.66	6.23	<.001
Deference	6.19	6.88	3.20	<.01	5.46	7.01	7.47	<.001
Intraception	4.76	5.25	1.67	ns	4.85	5.51	2.26	<.05
Change	3.91	7.12	14.16	<.001	3.16	7.33	21.95	<.001
Endurance	6.49	7.70	5.94	<.001	6.94	7.81	5.48	<.001
Nurturance	6.70	7.13	1.85	ns	7.31	7.28	0.17	ns
Order	6.89	7.37	2.01	<.05	7.37	7.45	0.49	ns

Table 17-7A. Differences between mean scores of ninth-grade Chinese (Formosan) and American (central Ohio) boys and girls on the Telenomic Trends instrument.

VARIABLES	MEANS Chinese Boys (Formosan)	American Boys (central Ohio)	t	p	MEANS Chinese Girls (Formosan)	American Girls (central Ohio)	t	p
TWELFTH GRADE PUPILS								
	N: 69	N: 75			N: 70	N: 91		
Telenomic Trends:								
Aggression	1.39	0.64	3.60	<.001	1.36	0.42	6.56	<.001
Dominance	4.96	2.82	7.60	<.001	4.54	1.98	10.17	<.001
Exhibition	2.64	2.28	1.35	ns	2.46	1.73	3.27	<.01
Succorance	5.48	2.53	11.47	<.001	4.77	2.37	10.43	<.001
Autonomy	2.80	2.42	1.36	ns	2.94	2.30	2.48	<.05
Achievement	7.28	6.85	2.17	<.05	7.20	6.75	2.46	<.05
Affiliation	6.14	7.34	5.38	<.001	5.69	7.69	14.76	<.001
Deference	5.42	6.90	6.28	<.001	5.44	7.19	8.61	<.001
Intraception	6.03	5.72	1.01	ns	5.63	6.05	1.71	ns
Change	3.99	7.00	14.87	<.001	3.04	7.19	19.47	<.001
Endurance	7.07	7.64	2.69	<.01	7.06	7.96	6.86	<.001
Nurturance	7.36	7.09	1.52	ns	7.31	7.51	1.26	ns
Order	7.54	7.30	1.53	ns	7.46	7.41	0.36	ns

Table 17-7B. Differences between mean scores of twelfth-grade Chinese (Formosan) and American (central Ohio) boys and girls on the Telenomic Trends instrument.

VARIABLES		MEANS Chinese Boys (Formosan)	MEANS American Boys (central New York)	t	p	MEANS Chinese Girls (Formosan)	MEANS American Girls (central New York)	t	p
NINTH GRADE PUPILS									
		N: 67	N: 108			N: 67	N: 108		
Personal VEMS:	Tactful	2.88	3.15	1.65	ns	2.39	3.31	5.71	<.001
	Generous	2.54	3.33	4.08	<.001	2.45	3.92	7.98	<.001
	Kind	3.82	3.43	2.85	<.01	4.13	3.31	5.93	<.001
	Truthful	3.64	3.11	3.06	<.01	4.00	2.72	7.60	<.001
	Conforming	0.85	1.45	2.70	<.01	0.91	0.59	2.05	<.05
	Loyal	2.70	2.87	0.94	ns	2.87	2.72	1.07	ns
	Honest	4.64	3.47	6.16	<.001	4.21	4.31	0.58	ns
TWELFTH GRADE PUPILS									
		N: 69	N: 80			N: 70	N: 100		
Personal VEMS:	Tactful	2.55	3.15	3.51	<.001	2.91	3.43	3.46	<.001
	Generous	2.84	3.65	4.25	<.001	2.57	3.86	8.16	<.001
	Kind	3.53	3.15	2.29	<.05	3.69	3.26	3.60	<.001
	Truthful	3.32	2.90	2.18	<.05	3.80	2.87	5.75	<.001
	Conforming	1.51	1.12	1.94	ns	0.73	0.80	0.47	ns
	Loyal	2.74	2.70	0.21	ns	2.50	2.37	0.98	ns
	Honest	4.33	4.21	0.60	ns	4.66	4.70	0.30	ns

Table 17-8 Differences between mean scores of ninth-grade Chinese (Formosan) and American (central New York), and of twelfth grade Chinese and American boys and girls on the Personal VEMS instrument.

VARIABLES	MEANS		*t*	p	MEANS		*t*	p
	Chinese Boys (Formosan)	American Boys (central Ohio)			Chinese Girls (Formosan)	American Girls (central Ohio)		
			NINTH GRADE PUPILS					
	N: 67	N: 95			N: 67	N: 103		
Reference: Classmates	0.84	1.09	1.29	ns	0.59	1.11	3.34	<.01
Reference: Family	0.96	2.25	4.83	<.001	0.69	1.84	5.96	<.001
Reference: Self	3.41	4.70	3.71	<.001	4.88	5.34	1.54	ns
Reference: Adages	3.64	0.98	8.58	<.001	2.79	0.67	8.09	<.001
Reference: Teachers	1.15	0.95	1.25	ns	1.01	0.98	0.20	ns
Valence: Negative	3.97	4.09	0.55	ns	3.76	3.50	1.31	ns
			TWELFTH GRADE PUPILS					
	N: 69	N: 75			N: 70	N: 91		
Reference: Classmates	0.83	1.45	3.20	<.01	0.29	1.23	6.07	<.001
Reference: Family	0.80	1.42	2.82	<.01	0.67	1.25	2.96	<.01
Reference: Self	4.80	4.97	0.49	ns	4.60	5.40	2.52	<.05
Reference: Adages	2.35	0.98	4.95	<.001	3.73	1.10	9.55	<.001
Reference: Teachers	1.07	1.16	0.60	ns	0.71	1.01	2.21	<.05
Valence : Negative	3.99	3.85	0.57	ns	3.41	3.82	1.99	<.05

Table 17-9 Differences between mean scores of ninth-grade Chinese (Formosan) and American (central Ohio), and of twelfth-grade Chinese and American boys and girls on the *Reference-Valence* instrument.

VARIABLES	MEANS Chinese Boys (Formosan)	 American Boys (central Ohio)	t	p	MEANS Chinese Girls (Formosan)	 American Girls (central Ohio)	t	p
NINTH GRADE PUPILS								
	N: 67	N: 95			N: 67	N: 103		
Punishment Expectation:								
Probability of detection	14.67	14.00	1.24	ns	15.52	15.47	0.10	ns
Probability of punishment	15.24	15.15	0.18	ns	16.75	15.29	3.35	<.01
Severity of punishment	15.37	15.49	0.16	ns	15.45	16.22	0.95	ns
Restraint Score	227.42	222.69	0.25	ns	264.99	259.43	0.29	ns
TWELFTH GRADE PUPILS								
	N: 69	N: 75			N: 70	N: 91		
Punishment Expectation:								
Probability of detection	12.26	12.46	0.34	ns	15.23	14.60	1.27	ns
Probability of punishment	13.75	12.37	2.29	<.05	15.40	13.32	4.25	<.001
Severity of punishment	15.42	13.37	2.16	<.05	15.34	13.90	1.70	ns
Restraint Score	163.90	146.22	1.04	ns	224.00	182.79	2.43	<.05

Table 17-10. Differences between mean scores of ninth-grade Chinese (Formosan) and American (central Ohio), and of twelfth-grade Chinese and American boys and girls on the Punishment Expectation instrument.

VARIABLE	MEANS		t	p	MEANS		t	p
	Chinese Boys (Formosan)	American Boys (central Ohio)			Chinese Girls (Formosan)	American Girls (central Ohio)		
NINTH GRADE PUPILS								
Guilt Induction:Total Score	N: 67 273.76	N: 95 302.34	3.94	<.001	N: 67 286.89	N: 103 298.42	1.90	ns
TWELFTH GRADE PUPILS								
Guilt Induction:Total Score	N: 69 277.91	N: 75 296.45	2.96	<.01	N: 70 294.51	N: 91 302.51	1.38	ns

Table 17-11. Differences between mean scores of ninth-grade Chinese (Formosan) and American (central Ohio), and of twelfth-grade Chinese and American boys and girls on the Guilt Induction instrument.

discoveries, and footholds to progress, is probably unsurpassed in the modern world. Similarly the American emphasis on Endurance as an attribute of the happy-successful life is clearly evident in our slogans: try, try again; doing the impossible only takes a little longer; etc.

On the Personal VEMS instrument the Chinese boys and girls place more emphasis on being Kind and Truthful. All of the eight differences across age-sex groups for these two variables are significant at the $<.05$ level or better. American adolescents place more emphasis on being Generous and Tactful, with all eight differences being significant at the $<.05$ level or better. Comment on only one of these differences comes readily to mind. The higher American means on Generosity (giving without the recipient ever having an opportunity to know of the gift) reflects a strong prescription guide in American life, e.g., anonymous donations to philanthropic organizations, annual gifts to organized charities, and so on. This prescription guide, that is so widely followed in American life as to be commonplace, appears to be substantially lower in the hierarchies of members of certain other cultures.

On the Reference-Valence instrument the Chinese boys and girls obtained consistently higher means on Adages, and all of the four age-sex comparisons are significantly different at the $<.001$ level. This finding is in the direction of theoretical expectation because of the greater emphasis by the Chinese on the "sayings" of Confucius and of other maxims as prescription guides. The American boys and girls obtained consistently higher mean scores on Classmates, Family, and Self variables. For Classmates three of the four age-sex comparisons are significant at the $<.01$ level or better, for Family all four of the comparisons are significant at the $<.01$ level or better, and for Self only two of the comparisons are significant at the $<.05$ level or better. It appears that highly personal associations are more important sources of reference in the making of decisions by American adolescents. These findings are consistent with American emphasis on social sensitivity and social adaptability as sure guides to success in bureaucratically oriented families (Miller and Swanson, 1958).

Chinese and American adolescents responded in a very similar manner to the Punishment Expectation instrument. The only difference in which we have confidence involves the consistently higher mean scores obtained by the Chinese respondents on probability of punishment. Three of the four differences between American-Chinese combinations of the same age-sex groups are significant at the $<.05$ level or better. This finding is consistent with the frequently made observation that American parents are highly lenient, indulgent, and forgiving in relationships with their children.

The findings on the Guilt-Induction instrument can be interpreted as supporting the findings obtained with the Punishment Expectation instrument. Most modern behaviorists define guilt feelings as arising from anticipations of punishment. Therefore, when the probability of punishment declines for basic values violations, the intensity of guilt feelings should increase. The perceived probability of punishment is higher for Chinese boys and girls, so the intensity of their guilt feelings should be lower than for American boys and girls. The obtained findings confirm this deduction. The Chinese respondents obtained consistently lower mean scores on the Guilt Induction test, and the differences between the means of Chinese and American ninth and twelfth-grade boys are both significant at the $<.01$ level.

A Comparison of the Prescription Values of Indian (India) and American Boys and Girls

We were interested in the influence of communal-family living conditions in India on the prescription values of adolescent boys and girls. The selection of this one set of family-related variables is of course unrealistic because the general culture in India is also different from that of the United States in many other ways. The rejection of an ancient caste system (fading but still very much in view), the first stages of self-government by democratic procedures, rapid industrialization, and the emancipation of women are only a few of the variables that are altering the face of modern India, and also undoubtedly influencing the prescription values of Indian boys and girls. One would anticipate that the description of current values among Indian adolescents might have to be altered very drastically to represent a valid picture of India ten to twenty years from now. It might be expected, however, that these changes would take place less rapidly in rural than in urban communities because of the greater social exposure of urban residents. On the basis of the same reasoning one might expect rural boys and girls to be more representative of the Indian culture of the just immediate past.

We decided to collect information from samples of urban and rural Indian boys and girls with one of our values instruments. The *Personal VEMS* test was selected for administration because we were most interested in the hierarchies of ethical-moral-social values governing interpersonal relationships in the Indian and American cultures. Dr. Paras Nath Singh translated the *Personal VEMS* instrument into Hindi and arranged for its administration to samples of urban and rural boys and girls in north-central India.

Comparisons between the responses of the urban Indian and urban American ninth- and twelfth-grade pupils on the *Personal VEMS* instrument (seven different variables) are presented in Table 17-12. The Indian

Insert Table 17-12 about here

boys and girls consistently place more emphasis on being *Kind* and *Loyal*, with three of the four differences between combinations of same age-sex groups on Kindness being significant at the $<.05$ level or better. All four of the differences on Loyalty are significant at the $<.05$ level or better. The American boys and girls consistently place more emphasis on being *Generous* and *Honest*, with three of the four differences on Generosity being significant at the $<.05$ level or better and three of the four differences on Honesty being significant at the $<.01$ level or better. In addition American girls are consistently higher on being *Tactful*, with the differences for ninth- and twelfth-grade respondents being significant at the $<.01$ level or better.

These differences are interpreted as reflecting the greater importance of face-to-face relationships in Indian life. As in the comparison with the Formosan-Chinese, the American boys and girls are again significantly higher on Generosity, which is defined as being nurturant toward others in situations where the recipient has no knowledge of the source of aid or comfort. This again reflects the American's desire for anonymity in his charitable works.

VARIABLES		MEANS		t	p	MEANS		t	p
		Urban Boys in India	Urban Boys in New York			Urban Girls in India	Urban Girls in New York		
		NINTH GRADE PUPILS							
		N: 50	N: 108			N: 50	N: 108		
Personal VEMS:	Generous	3.10	3.33	0.97	ns	2.49	3.92	7.23	<.001
	Kind	3.48	3.43	0.29	ns	4.12	3.31	4.86	<.001
	Loyal	3.30	2.87	2.09	<.05	3.20	2.72	3.14	<.01
	Honest	3.40	3.47	0.32	ns	3.76	4.31	3.12	<.01
	Tactful	3.12	3.15	0.15	ns	2.68	3.31	3.64	<.001
	Truthful	3.00	3.11	0.59	ns	3.50	2.72	4.04	<.001
	Conforming	1.56	1.45	0.43	ns	0.64	0.59	0.35	ns
		TWELFTH GRADE PUPILS							
		N: 50	N: 80			N: 50	N: 100		
Personal VEMS:	Generous	3.14	3.65	2.34	<.05	2.71	3.86	6.11	<.001
	Kind	3.74	3.15	2.97	<.01	4.18	3.26	6.49	<.001
	Loyal	3.66	2.70	4.58	<.001	3.52	2.37	9.98	<.001
	Honest	3.32	4.21	4.12	<.001	4.00	4.70	5.14	<.001
	Tactful	3.20	3.15	0.27	ns	3.00	3.43	2.66	<.01
	Truthful	2.78	2.90	0.54	ns	3.12	2.87	1.28	ns
	Conforming	1.76	1.12	2.02	<.05	0.64	0.80	0.78	ns

Table 17-12. Differences between mean scores of ninth-grade Indian (India) and American, and of twelfth-grade Indian and American boys and girls on the Personal VEMS instrument.

Comparisons between the responses of the urban and rural samples of Indian ninth- and twelfth-grade pupils on the *Personal VEMS* instrument (seven different variables) are presented in Table 17-13. As might be expected, the rural Indian boys and girls tended to be higher on the time-honored values of being *Truthful* and *Honest*. Two of the four differences on *Truthful* are significant at the <.01 level or better and two of the four differences on *Honest* are significant at the <.05 level or better. The urban Indian boys and girls were consistently higher than the rural on being *Tactful*. Three of the four differences are significant at the <.01 level or better. Urbanization, and the associated increases in social interaction, appears to modify the hierarchy of ethical-moral-social values by a tempering of time-honored "absolute" values.

Insert Table 17-13 about here

Highlights of Obtained Differences between Middleclass White American Adolescents and Other Ethnic-Cultural Groups

As compared to middleclass white American, southern (Mississippi) *Negro boys and girls*:

a) give *greater* emphasis to self-indulgence, passivity-receptivity, stern self-control, and self-sufficiency in evaluating the Ways they believe they *ought to* live.

b) give *less* emphasis to the "balanced" life (equal amounts of self-indulgence and self-control, self-sufficiency and sociality, and passivity and activity).

VARIABLES		MEANS		t	p	MEANS		t	p
		Urban Boys in India	Rural Boys in India			Urban Girls in India	Rural Girls in India		
NINTH GRADE PUPILS									
		N: 50	N: 50			N: 50	N: 50		
Personal VEMS:	Truthful	3.00	3.24	0.99	ns	3.50	3.56	0.25	ns
	Tactful	3.12	2.32	3.55	<.001	2.68	2.66	0.08	ns
	Loyal	3.30	3.40	0.40	ns	3.20	3.20	0.00	ns
	Honest	3.40	3.94	2.61	<.05	3.76	3.68	0.38	ns
	Kind	3.48	4.46	4.11	<.001	4.12	4.10	0.09	ns
	Generous	3.10	2.84	1.25	ns	2.49	2.60	0.62	ns
	Conforming	1.56	0.94	2.49	<.05	0.64	0.82	1.06	ns
TWELFTH GRADE PUPILS									
		N: 50	N: 50			N: 50	N: 50		
Personal VEMS:	Truthful	2.78	3.54	3.11	<.01	3.12	4.04	3.88	<.001
	Tactful	3.20	2.48	2.87	<.01	3.00	2.38	3.18	<.01
	Loyal	3.66	3.40	1.01	ns	3.52	3.12	2.38	<.05
	Honest	3.32	4.18	3.85	<.001	4.00	4.16	0.88	ns
	Kind	3.74	3.66	0.32	ns	4.18	3.74	1.98	ns
	Generous	3.14	2.88	1.13	ns	2.71	2.74	0.15	ns
	Conforming	1.76	1.34	1.55	ns	0.64	0.62	0.10	ns

Table 17-13. Differences between mean scores of urban and rural Indian boys and girls in the ninth and twelfth grades on the Personal VEMS instrument.

c) believe they should be more conforming and less honest in resolving social conflicts.

d) experience less intense guilt feelings after violating basic ethical-moral-social values.

As compared to middleclass white American, Formosan-Chinese boys and girls:

a) emphasize behaviors related to needs dominance, aggression, and succorance as characteristic of happy-successful persons of their approximate age and station in life.

b) give less emphasis to behaviors related to needs affiliation, deference, change, and endurance.

c) place more emphasis on being kind and truthful, and less emphasis on being generous and tactful in resolving social conflicts involving their best friends.

d) are more dependent on adages and rule-of-thumb "truths" in making decisions, and less dependent on the opinions of family members and classmates.

e) perceive themselves as more likely to receive parental punishment when they violate basic ethical-moral-social values.

f) experience less intense guilt feelings after violating basic ethical-moral-social values.

As compared to middleclass white American, Indian (India) boys and girls:

a) place more emphasis on being kind and loyal, and less emphasis on being generous and honest in resolving social conflicts involving their best friends.

It seems reasonable to conclude that middleclass white American adolescents place strong emphasis on a "balanced" life (all things in moderation) and harmonious social relationships whatever the price. They are exceedingly generous but apparently self-conscious about anything but anonymous aid and comfort to others. They believe that dominance and aggression toward others result in unhappiness and failure. They experience intense guilt feelings when they violate basic ethical-moral-social values. This is a relative picture of the American adolescent that needs expansion through comparisons with many other ethnic-cultural groups.

CHAPTER 18

THE PRESCRIPTION VALUES OF ADOLESCENTS FROM DIFFERENT RELIGIOUS-CULTURAL GROUPS

The average American adolescent lives in a predominantly Christian milieu and attends the public schools supported by local community and state funds. By federal law he receives no religious instruction or indoctrination during his public school experience. Many parents have felt a need to establish special schools for their children in which the curriculum interrelates secular and religious facts, tenets and principles. Religious instruction and ethical-moral training are typically provided in these parochial schools by devout members of the faith who hope to influence their pupils not only by classroom discussion and indoctrination but also by their own exemplary modes of living.

Since religious beliefs and ethical-moral directives are closely interwoven in the Christian faiths, one might expect parochial school attendance to have some diffferential influence on pupils' prescription values. However, there are several variables whose effects would tend to attenuate or obscure this influence if it does exist. The general culture is extremely pervasive and generally appealing. The mass media of communication, which tend to reflect the prescription directives of the overall cultures, impinge on parochial school pupils in their out-of-school experiences. Even the Amish boys and girls, whose parents have resisted the convenience and recreational advantages of telephones, radios, television sets, and secular newspapers, can scarcely avoid the impacts of roadside advertising, the overheard conversations in stores, or the manifest projections of "outsiders'" values in their daily activities. With the exception of the Amish, most parochial school pupils tend to interact with public school pupils without restrictions on weekends and during the summer months. This intermingling would tend to reduce differences in prescription values between the two groups.

The Standard Comparison Groups

In all of the comparisons reported in this chapter each religious-cultural group of adolescents attending a parochial school is compared with a group of urban-suburban adolescents attending public schools in either central New York or central Ohio. The respondents in these standard comparison groups were all tested in a public school setting. The pupils came largely from upper-lower and middleclass homes in which the religious faith was predominantly protestant. In our judgment the comparison groups are reasonably representative of middleclass American adolescents who attend the public schools.

A Comparison of the Prescription Values of Catholic Parochial School and Public School Boys and Girls

Catholic parochial schools are numerous in this country. They are supported by parents who must also contribute to the support of the public schools through community and state programs of taxation. There can be little doubt that parents of the Catholic faith often make substantial economic sacrifices in order to send their children to parochial schools. This type of private schooling is made available to even the very poor through general support by the Church. The costs to the Church are of course reduced by the modest expenses of the nuns and brothers who comprise the bulk of the teaching staff.

The Catholic parochial schools are a strong force in American education. The impacts of this system of education on the psychological growth and behavior of boys and girls are probably very diverse, and the influence on prescription values can hardly be regarded as of paramount importance. Nevertheless, we believed there would be some differences between the "ought to" values of Catholic parochial and public school pupils and that some of these differences could be detected by our new instruments. Whether the differences that might be found could be ascribed to differential home or parochial-versus-public-school experiences would of course remain undetermined.

Through the cooperation of the Superintendent of the Catholic Diocese in Syracuse, New York, we were able to collect data with all nine of our instruments from various combinations of twelve Catholic parochial schools in that area. All of the testing was conducted by members of our research staff and the pupils were assured that nobody except the investigators would see their test papers.

As noted in Chapter 17, we again adopted a very stringent criterion for evaluating the significance of obtained differences among groups. No statistical finding is regarded as significant unless it is at least at the $<.05$ level. In addition, the findings for a given variable are considered significant only when the obtained t's are at the $<.05$ level or better across sex groups, age groups, or all age-sex groups.

Comparisons between the responses of Catholic parochial school and public school, ninth- and twelfth-grade pupils on the *Ways of Living*, *Telenomic Trends*, *Personal VEMS*, *Impersonal VEMS*, *Pictorial VEMS*, *Reference-Valence*, *Who Cares?*, *Punishment Expectation*, and *Guilt Induction* instruments (66 different variables in all) are presented in Tables 18-1A through 18-9. The following is a summary of the significant

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Insert Tables 18-1A through 18-9 about here

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findings.

On the Ways of Living instrument the Catholic parochial school pupils have lower scores on the self-indulgence variables (Ways #1 and #2) in seven of eight comparisons. Five of the eight differences are significant at the $<.01$ level or better. These findings are consistent with expectation. It may be recalled that the southern Negro boys and girls obtained significantly higher scores on the self-indulgence variables when compared to northern white public school pupils.

The Catholic parochial school pupils also obtained consistently lower scores on self-sufficiency (Way #12). Three of the four differences are significant at the $<.05$ level or better. We have speculated that the Catholic parochial school pupils may receive more frequent and consistent positive reinforcements for dependency relationships with parents, teachers, and other authority figures. The greater receptivity of the Catholic pupils is also reflected in their consistently higher scores on the passive-receptive variable (Way #9). Three of the four differences are significant at the $<.05$ level or better. The public school pupils are consistently higher on the passive-contemplative variable (Way #11). Three of the four differences are significant at the $<.01$ level or better. The latter findings are consistent with our belief that the Catholic parochial school pupils receive more direct instruction on what behaviors

VARIABLES	MEANS		t	p	MEANS		t	p
	Catholic Parochial School Boys *N: 136 to 144	Public School Boys *N: 253 to 264			Catholic Parochial School Girls *N: 143 to 147	Public School Girls *N: 255 to 259		
NINTH GRADE PUPILS								
Way #1 self-indulgence	2.40	3.06	3.90	<.001	2.17	2.63	3.32	<.01
Way #2 self-indulgence	2.07	2.56	3.63	<.001	1.78	2.29	4.07	<.001
Way #7 activity & adventure	4.39	4.92	3.34	<.01	4.17	4.42	1.65	ns
Way #12 self-sufficient	2.44	3.13	4.82	<.001	2.16	2.43	2.07	<.05
Way #11 passive-contemplative	1.95	2.60	4.73	<.001	1.82	2.28	3.94	<.001
Way #4 stern self-control	3.09	2.84	1.50	ns	2.62	2.59	0.20	ns
Way #6 active control of nature	5.06	4.84	1.38	ns	4.71	4.46	1.64	ns
Way #9 passive-receptive	4.68	4.11	3.09	<.01	4.72	3.90	4.91	<.001
Way #5 preserving the best of the past	3.95	3.86	0.58	ns	3.85	3.89	0.25	ns
Way #10 sedentary-receptive	3.68	3.70	0.13	ns	3.42	3.77	2.35	<.05
Way #8 balance of activity and passivity	4.05	4.22	1.08	ns	4.42	4.22	1.28	ns
Way #13 balance of self-sufficient and sociable	4.53	4.39	0.94	ns	4.24	4.39	1.01	ns
Way #3 balance of self-indulgence and self-control	4.62	4.41	1.26	ns	3.72	4.42	4.57	<.001
Way #14 extremely sociable	4.57	4.27	1.91	ns	4.32	4.51	1.31	ns
Way #15 sympathetically sociable	4.46	4.08	2.75	<.01	4.72	4.75	0.20	ns
Way #16 balance in all things	5.66	5.53	0.84	ns	6.05	6.14	0.66	ns

*N's vary slightly among the variables because of omissions by respondents. The exact N for each variable is presented in the appendices to this report.

Table 18-1A Differences between ratings of ninth-grade Catholic Parochial School and Public School boys and girls on the Ways of Living instrument.

VARIABLES	MEANS Catholic Parochial School Boys *N: 132 to 134	MEANS Public School Boys N: 154 to 158	t	p	MEANS Catholic Parochial School Girls N: 114 to 116	MEANS Public School Girls N: 180 to 181	t	p
			TWELFTH GRADE PUPILS					
Way #1 self-indulgence	2.74	2.81	0.41	ns	2.74	2.53	1.24	ns
Way #2 self-indulgence	1.80	2.61	4.93	$<.001$	1.74	1.78	0.35	ns
Way #7 activity and adventure	4.38	4.38	0.00	ns	3.89	3.93	0.21	ns
Way #12 self-sufficient	2.52	2.89	2.39	$<.05$	2.19	2.42	1.74	ns
Way #11 passive-contemplative	1.90	2.22	2.74	$<.01$	1.88	2.06	1.57	ns
Way #4 stern self-control	3.05	2.70	1.91	ns	2.38	2.60	1.30	ns
Way #6 active control of nature	5.06	4.73	1.94	ns	4.62	4.37	1.52	ns
Way #9 passive-receptive	4.14	3.90	1.15	ns	4.33	3.93	2.02	$<.05$
Way #5 preserving the best of the past	3.87	3.64	1.45	ns	3.76	3.75	0.06	ns
Way #10 sedentary-receptive	4.07	3.75	1.99	$<.05$	3.80	4.13	1.94	ns
Way #8 balance of activity and passivity	4.23	4.27	0.22	ns	4.16	4.19	0.17	ns
Way #13 balance of self-sufficient and sociable	4.44	4.46	0.13	ns	4.03	4.49	2.63	$<.05$
Way #3 balance of self-indulgence and self-control	4.03	4.39	1.99	$<.05$	4.12	3.73	2.10	ns
Way #14 extremely sociable	4.00	4.25	1.41	ns	4.05	3.94	0.63	ns
Way #15 sympathetically sociable	4.43	4.17	1.53	ns	4.31	4.82	3.06	$<.01$
Way #16 balance in all things	5.85	5.58	1.51	ns	6.15	6.20	0.34	ns

*N's vary slightly among the variables because of omissions by respondents. The exact N for each variable is presented in the appendices to this report.

Table 18-1B Differences between ratings of twelfth-grade Catholic Parochial School and Public School boys and girls on the Ways of Living Instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Catholic Parochial School Boys N: 34	Public School Boys N: 95			Catholic Parochial School Girls N: 41	Public School Girls N: 103		
			NINTH GRADE PUPILS					
Telenomic Trends:								
Intraception	4.53	5.25	2.25	<.05	4.83	5.51	2.10	<.05
Deference	6.82	6.88	0.27	ns	6.73	7.01	1.25	ns
Change	6.91	7.12	1.22	ns	6.93	7.33	2.24	<.05
Nurturance	6.97	7.13	0.73	ns	6.93	7.28	1.79	ns
Achievement	6.94	6.64	1.22	ns	5.85	6.41	2.01	<.05
Order	7.21	7.37	0.73	ns	7.37	7.45	0.63	ns
Autonomy	2.62	2.71	0.26	ns	2.49	2.44	0.16	ns
Affiliation	7.53	7.32	1.21	ns	7.54	7.66	0.80	ns
Dominance	2.56	2.26	1.00	ns	2.12	1.89	0.86	ns
Aggression	0.79	0.74	0.21	ns	0.56	0.43	0.82	ns
Exhibition	2.35	2.16	0.63	ns	1.95	1.74	0.75	ns
Succorance	2.91	2.44	1.74	ns	2.20	2.30	0.40	ns
Endurance	7.56	7.70	0.82	ns	7.78	7.81	0.23	ns

Table 18-2A Differences between mean scores of ninth-grade Catholic Parochial School and Public School boys and girls on the Telenomic Trends instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Catholic Parochial School Boys N: 22	Public School Boys N: 75			Catholic Parochial School Girls N: 26	Public School Girls N: 91		
			TWELFTH GRADE PUPILS					
Telenomic Trends:								
Intraception	5.08	5.72	1.47	ns	5.08	6.05	3.22	<.01
Deference	6.86	6.90	0.15	ns	7.04	7.19	0.78	ns
Change	6.86	7.00	0.58	ns	6.85	7.19	1.71	ns
Nurturance	7.50	7.09	1.90	ns	7.46	7.51	0.40	ns
Achievement	6.68	6.85	0.54	ns	5.85	6.75	3.13	<.01
Order	7.68	7.30	1.83	ns	7.31	7.41	0.70	ns
Autonomy	3.27	2.42	2.16	<.05	3.46	2.30	3.31	<.01
Affiliation	7.64	7.34	1.20	ns	7.73	7.69	0.30	ns
Dominance	2.64	2.82	0.43	ns	1.50	1.98	1.62	ns
Aggression	0.27	0.64	1.34	ns	0.15	0.42	2.11	<.05
Exhibition	1.55	2.28	1.83	ns	1.38	1.73	1.19	ns
Succorance	2.32	2.53	0.76	ns	2.50	2.37	0.53	ns
Endurance	7.90	7.64	1.34	ns	7.96	7.96	0.00	ns

Table 18-2B Differences between mean scores of twelfth-grade Catholic Parochial School and Public School boys and girls on the Telenomic Trends instrument.

VARIABLES		MEANS		t	p	MEANS		t	p
		Catholic Parochial School Boys V-502	Public School Boys			Catholic Parochial School Girls V-502	Public School Girls		
NINTH GRADE PUPILS									
		N: 79	N: 108			N:99	N:108		
Personal VEMS:	Kind	3.77	3.43	2.26	<.05	3.28	3.31	0.25	ns
	Generous	3.66	3.33	1.71	ns	3.73	3.92	1.14	ns
	Truthful	3.77	3.11	4.01	<.001	3.75	2.72	6.98	<.001
	Honest	4.41	3.47	5.55	<.001	4.44	4.31	1.06	ns
	Conforming	0.67	1.45	4.09	<.001	0.40	0.59	1.80	ns
	Loyal	2.16	2.87	4.17	<.001	2.18	2.72	4.55	<.001
	Tactful	2.94	3.15	1.30	ns	3.18	3.31	0.95	ns
TWELFTH GRADE PUPILS									
		N: 51	N: 80			N: 71	N: 100		
Personal VEMS:	Kind	3.39	3.15	1.42	ns	3.08	3.26	1.58	ns
	Generous	3.71	3.65	0.27	ns	3.75	3.86	0.67	ns
	Truthful	3.39	2.90	2.33	<.05	3.62	2.87	4.78	<.001
	Honest	4.45	4.21	1.13	ns	4.86	4.70	1.41	ns
	Conforming	0.65	1.12	2.35	<.05	0.27	0.80	2.44	<.05
	Loyal	2.27	2.70	2.08	<.05	2.17	2.37	1.81	ns
	Tactful	3.14	3.15	0.06	ns	3.23	3.43	1.44	ns

Table 18-3 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Personal VEMS instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Catholic Parochial School Boys V-501	Public School Boys			Catholic Parochial School Girls	Public School Girls		
NINTH GRADE PUPILS								
	N: 146	*N:383 to 385			N: 149	*N: 375 to 376		
Impersonal VEMS: Kind-Generous	9.96	9.59	2.21	<.05	10.40	10.30	0.76	ns
Truthful	9.66	9.57	0.47	ns	9.80	9.44	2.36	<.05
Honest	10.53	9.72	3.98	<.001	10.67	10.24	2.62	<.01
Conforming	1.75	2.17	2.42	<.05	0.87	2.54	9.99	<.001
Loyal	4.57	5.19	3.20	<.01	4.87	4.76	0.58	ns
Tactful	8.44	8.49	0.28	ns	8.31	9.06	4.27	<.001
TWELFTH GRADE PUPILS								
	N: 134	N: 243			N: 116	N: 280		
Impersonal VEMS: Kind-Generous	9.62	9.79	1.08	ns	10.00	10.21	1.47	ns
Truthful	9.79	9.41	1.80	ns	9.78	9.67	0.68	ns
Honest	10.09	9.91	0.80	ns	10.87	10.38	2.85	<.01
Conforming	1.76	1.92	1.00	ns	1.07	0.95	1.13	ns
Loyal	5.01	5.06	0.24	ns	4.40	4.44	0.26	ns
Tactful	8.65	8.51	0.69	ns	8.87	9.41	2.52	<.05

*N's vary slightly among the variables because of omissions by respondents. The exact N for each variable is presented in the appendices to this report.

Table 18-4 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Impersonal VEMS instrument

VARIABLES		MEANS		t	p	MEANS		t	p
		Catholic Parochial School Boys V-502	Public School Boys			Catholic Parochial School Girls V-502	Public School Girls		
NINTH GRADE PUPILS									
		N: 79	N: 108			N: 99	N: 108		
Pictorial VEMS:	Kind	3.04	3.98	1.61	ns	1.55	2.68	3.11	<.01
	Generous	6.84	6.81	0.04	ns	8.24	8.25	0.02	ns
	Truthful	6.32	6.31	0.02	ns	7.49	6.38	2.01	<.05
	Honest	11.62	11.23	0.61	ns	12.02	11.16	1.62	ns
	Conforming	0.63	1.00	1.20	ns	0.55	0.24	1.07	ns
	Loyal	3.75	2.55	2.40	<.05	3.22	3.57	0.79	ns
	Tactful	2.76	3.09	0.72	ns	2.11	2.69	1.58	ns
TWELFTH GRADE PUPILS									
		N: 51	N: 80			N: 71	N: 100		
Pictorial VEMS:	Kind	3.80	4.31	0.70	ns	1.96	2.61	1.52	ns
	Generous	5.14	4.74	0.51	ns	6.41	6.59	0.25	ns
	Truthful	6.16	6.89	0.92	ns	7.75	7.79	0.06	ns
	Honest	11.37	11.64	0.33	ns	11.41	12.00	1.06	ns
	Conforming	0.47	0.66	0.80	ns	0.38	0.35	0.16	ns
	Loyal	5.08	3.23	2.64	<.01	5.10	3.02	3.51	<.001
	Tactful	2.96	3.13	0.28	ns	1.96	2.64	1.70	ns

Table 18-5 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Pictorial VEMS instrument.

VARIABLES	MEANS				MEANS			
	Catholic Parochial School Boys	Public School Boys	t	p	Catholic Parochial School Girls	Public School Girls	t	p
			NINTH GRADE PUPILS					
	N: 32	N: 95			N: 55	N: 103		
Reference: Classmates	0.84	1.09	1.20	ns	0.69	1.11	2.56	<.05
Reference: Family	1.78	2.25	1.22	ns	1.60	1.84	1.05	ns
Reference: Self	5.50	4.70	1.69	ns	5.67	5.34	1.04	ns
Reference: Adages	0.75	0.98	0.80	ns	0.89	0.67	1.07	ns
Reference: Teachers	1.09	0.95	0.77	ns	1.11	0.98	0.91	ns
Valence: Negative	3.84	4.09	0.96	ns	3.75	3.50	1.21	ns
			TWELFTH GRADE PUPILS					
	N: 35	N: 75			N: 34	N: 91		
Reference: Classmates	0.94	1.45	2.30	<.05	0.59	1.23	2.78	<.01
Reference: Family	0.83	1.42	2.24	<.05	0.94	1.25	1.14	ns
Reference: Self	5.66	4.97	1.78	ns	6.24	5.40	2.11	<.05
Reference: Adages	1.14	0.98	0.55	ns	1.15	1.10	0.21	ns
Reference: Teachers	1.43	1.16	1.41	ns	1.09	1.01	0.47	ns
Valence: Negative	4.09	3.85	0.82	ns	4.32	3.82	2.01	<.05

Table 18-6 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Reference-Valence instrument.

	MEANS				MEANS			
	Catholic Parochial School Boys N: 28	Public School Boys N: 95	t	p	Catholic Parochial School Girls N: 28	Public School Girls N: 103	t	p
NINTH GRADE PUPILS								
Sum of groups and people who "care very much"	74.46	59.43	2.28	<.05	83.00	66.73	2.36	<.05
Sum of "three most" ratings	36.36	33.78	2.16	<.05	38.04	35.74	2.00	<.05
Most boys and girls	10.54	9.93	1.26	ns	12.07	11.23	2.09	<.05
Average of parents and siblings	14.19	13.73	1.24	ns	14.26	14.03	0.66	ns
"Most" teachers	13.75	12.77	2.00	<.05	13.96	12.41	3.03	<.01
Average of All ratings	12.61	11.92	1.96	ns	13.12	12.46	2.21	<.05
TWELFTH GRADE PUPILS								
	N: 26	N: 75			N: 26	N: 91		
Sum of groups and people who "care very much"	65.23	52.53	1.78	ns	87.54	63.97	2.52	<.05
Sum of "three most ratings"	34.23	32.46	1.32	ns	38.12	33.42	3.13	<.01
Most boys and girls	10.31	9.96	0.64	ns	12.00	10.72	2.34	<.05
Average of parents and siblings	13.81	12.92	1.81	ns	14.32	13.37	2.20	<.05
"Most" teachers	13.04	11.68	2.22	<.05	13.69	11.57	3.47	<.001
Average of All ratings	12.23	11.27	2.44	<.05	13.22	12.07	2.88	<.01

Table 18-7 Differences between mean ratings of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the *Who Cares?* instrument.

VARIABLES	MEANS Catholic Parochial School Boys V-502	MEANS Public School Boys	t	p	MEANS Catholic Parochial School Girls V-502	MEANS Public School Girls	t	p
NINTH GRADE PUPILS								
	N: 72	N: 95			N: 96	N: 103		
Punishment Expectation:								
Probability of detection	13.63	14.00	0.79	ns	15.04	15.47	1.06	ns
Probability of punishment	15.94	15.15	1.87	ns	15.96	15.29	1.78	ns
Severity of punishment	15.13	15.49	0.55	ns	15.26	16.22	1.68	ns
Restraint score	221.43	222.69	0.08	ns	243.58	259.43	1.07	ns
TWELFTH GRADE PUPILS								
	N: 48	N: 75			N: 69	N: 91		
Punishment Expectation:								
Probability of detection	13.35	12.46	1.52	ns	14.14	14.60	0.89	ns
Probability of punishment	14.90	12.37	3.89	<.001	15.28	13.32	3.85	<.001
Severity of punishment	14.21	13.37	0.95	ns	15.93	13.90	2.91	<.01
Restraint score	193.92	146.22	2.45	<.05	230.56	182.79	2.82	<.01

Table 18-8 Differences between mean scores of ninth-grade Catholic Parochial School and Public School, and of twelfth-grade Catholic Parochial School and Public School boys and girls on the Punishment Expectation instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
.. ...	Catholic Parochial School Boys V-502	Public School Boys			Catholic Parochial School Girls V-502	Public School Girls		
	NINTH GRADE PUPILS							
	N: 79	N: 95			N: 96	N: 103		
Guilt Induction: Total Score	284.32	302.34	2.83	<.01	281.35	298.42	2.91	<.01
	TWELFTH GRADE PUPILS							
	N: 51	N: 75			N: 71	N: 91		
Guilt Induction: Total Score	289.92	296.45	0.99	ns	297.55	302.51	0.79	ns

Table 18-9 Differences between mean scores of *ninth-grade* Catholic Parochial School and Public School, and of *twelfth-grade* Catholic Parochial School and Public School boys and girls on the *Guilt Induction* instrument.

contribute to the "good" life that they "ought to" live. The largely Protestant religions of the public school pupils with largely Protestant religious affiliations are given less systematic instruction along these lines and are, indeed, encouraged in many instances to arrive at their own decisions.

On the Telenomic Trends instrument the Catholic parochial school and public school pupils are remarkably similar to each other in their profiles of needs that define the happy-successful life. The only difference in which one can place some degree of confidence involves the consistently higher mean scores of the public school pupils on the need intraception. Three of the four differences between combinations of age-sex groups are significant at the $<.05$ level or better. The antecedents of this difference are unknown. Why should public school pupils place more emphasis on "understanding why other people behave as they do" as contributing to happy-successful living? We did not anticipate this finding and here make no attempt to rationalize it.

It was anticipated that there would be certain differences between the Catholic parochial and public school respondents in their hierarchies of ethical-moral-social values. The reasoning was that the Catholic parochial school pupils would probably be exposed to more social pressures to emphasize the time-honored values of honesty and truthfulness in their resolutions of social conflicts, while the public school pupils would be more pressured toward "shading" these values in favor of such value directives as "going along with the consensus of their associates," "sticking with a close friend," or similar "other-directed" courses of action. The findings on both the Personal VEMS and the Impersonal VEMS instruments are consistent with these expectations. In response to both instruments the Catholic parochial school pupils obtained consistently higher mean scores on honesty and truthfulness for all sixteen comparisons. Nine of these differences are significant at the $<.05$ level or better. The public school pupils obtained higher mean scores on loyalty and conformity for fourteen of the sixteen comparisons. Nine of these differences are significant at the $<.05$ level or better. These differences are sufficiently consistent across the several combinations of age-sex-instrument comparisons to support the conclusion that honesty and truthfulness are more important "ought to" values for Catholic parochial school pupils. Public school pupils give greater emphasis to pressures in the immediate social situation in deciding what they "ought to do" in resolving social conflicts. Other differences between combinations of age-sex-variable groups on the VEMS' instruments are not sufficiently consistent to support even tentative generalizations.

There is only one variable on the Reference Valence instrument for which there is a consistent difference between Catholic parochial and public school pupils that can reasonably be interpreted as statistically significant across the several combinations of age-sex groups. In making everyday decisions the public school pupils consistently refer more frequently to the opinions and attitudes of their classmates. Three of the four differences are significant at the $<.05$ level or better. Catholic parochial school pupils consistently refer more frequently to teachers and self, however only one of the eight differences is significant at the $<.05$ level. We can infer from the consistent and significant differences on classmates that public school pupils believe that they are more sensitive to the demands of their peers. This finding is consistent with results obtained on the Personal VEMS and Impersonal VEMS instruments where the public school pupils are found to have loyalty and conformity higher in their hierarchies of ethical-moral-social values. Catholic parochial school students appear to believe that they "ought to be" less influenced by peer opinions and attitudes in resolving conflicts and in making decisions.

The Catholic parochial school pupils are consistently higher on all of the variables measured by the Who Cares? instrument. All four of the differences for "Most teachers" are significant at the $<.05$ level or better. As noted earlier in this report, we are at a loss to interpret the data obtained with this test, because the delinquents obtained consistently higher scores on this instrument than the nondelinquents. The southern Negro pupils also obtained higher scores on this test than the northern white pupils.

On the Punishment Expectation instrument the Catholic parochial school pupils obtained consistently higher scores on the probability of punishment variable. Twelfth-grade Catholic parochial school boys and girls were both significantly higher on this variable ($<.001$ for each sex group) than twelfth-grade public school boys and girls. Since the differences between the groups were not significant at the ninth-grade level, the overall findings may be interpreted as reflecting an increase in perceived parental punitiveness for values violations among the Catholic parochial school boys and girls with increasing age.

Public school pupils obtained consistently higher mean scores on the Guilt Induction instrument. At the ninth-grade level public school boys and girls were significantly higher on total guilt scores ($<.01$ for each sex group). The differences at the twelfth-grade level were not statistically significant. These findings are generally consistent with theoretical expectations and with the findings on the Punishment Expectation instrument. We have reasoned that punishment for values violations is more of a "sure" thing for Catholic boys and girls, so guilt (the anticipation of punishment) is thereby reduced. There is also the possibility (which we have not explored in this investigation) that Catholic boys and girls are provided a readier means for reducing guilt feelings by the confessional practices of their church. Anticipations of the reprieve of guilt through atonement and expiation might decrease its magnitude at inception.

A Comparison of the Prescription Values of Seventh Day Adventist Parochial School and Public School Boys and Girls

In the American culture where the public schools are the generally accepted agency for elementary and secondary education it is difficult to find parochial schools other than those provided by the Roman Catholic Church. However, we were able to find and secure the cooperation of one secondary parochial school in central Ohio that is supported by the Seventh Day Adventist Church. This is a "boarding" academy that accepts pupils from grade levels nine through twelve. The Seventh Day Adventist Church belongs to the Protestant branch of the Christian religion. Among its distinguishing characteristics are an observance of the Sabbath on Saturday (the seventh day) and humility ceremonies such as the foot-washing ritual. The stated objectives of the Seventh Day Adventist parochial school in this investigation include statements like the following: "to assist in the formation of a noble Christian character by placing great emphasis on the spiritual values of life," "to form a refuge from the demoralizing atmosphere of the world," and "to develop minds trained to view with understanding and with historical perspective, the religious, social, scientific, racial, and economic forces which shape contemporary life." In this coeducational boarding school the pupils are encouraged to work for part of their expenses and the rate of their pay is partially determined by the quality of work performed.

Since the pupils attending this secondary parochial school had already spent eight years in the public schools, we were not too hopeful that there would be detectable differences between their prescription values and those of pupils who had received all of their education in the public schools. We, therefore, decided to administer only three of our values instruments to these parochial school pupils: the *Pictorial VEMS* to assess the hierarchy of their ethical-moral social values, and the *Punishment Expectation* and *Guilt Induction* tests to measure their external and internal restraints on values violations.

Comparisons between the responses of Seventh Day Adventist parochial school and public school, ninth- and twelfth-grade pupils on the *Pictorial VEMS*, *Punishment Expectation*, and *Guilt Induction* instruments (twelve different variables in all) are presented in Tables 18-10 through 18-12. The following is a summary of the findings.

Insert Tables 18-10 through 18-12 about here

Although the four age-sex groups of the Seventh Day Adventist parochial school pupils are consistently higher on the *truthful*, *tactful*, and *conforming* variables of the *Pictorial VEMS* instrument, only two of the twelve differences are significant at the $<.05$ level or better. The public school pupils are consistently higher on being *generous*, and three of the four differences are significant at the $<.05$ level. Only the

VARIABLES		MEANS		t	p	MEANS		t	p
		Seventh Day Adventist Parochial School Boys	Public School Boys			Seventh Day Adventist Parochial School Girls	Public School Girls		
NINTH GRADE PUPILS									
		N: 23	N: 108			N: 24	N: 108		
Pictorial VEMS:	Truthful	7.57	6.31	1.37	ns	9.88	6.38	3.68	<.001
	Tactful	5.09	3.09	2.63	<.01	2.96	2.69	0.43	ns
	Conforming	1.26	1.00	0.49	ns	0.29	0.24	0.26	ns
	Generous	3.91	6.81	2.46	<.05	6.08	8.25	2.31	<.05
	Honest	9.09	11.23	2.14	<.05	11.91	11.16	0.62	ns
	Loyal	3.61	2.55	1.45	ns	1.79	3.57	2.43	<.05
	Kind	4.09	3.98	0.12	ns	2.33	2.68	0.57	ns
TWELFTH GRADE PUPILS									
		N: 45	N: 80			N: 44	N: 100		
Pictorial VEMS:	Truthful	7.62	6.89	0.91	ns	8.68	7.79	1.14	ns
	Tactful	3.93	3.13	1.20	ns	3.36	2.64	1.37	ns
	Conforming	0.78	0.66	0.41	ns	0.41	0.35	0.29	ns
	Generous	3.16	4.74	1.93	ns	4.64	6.59	2.37	<.05
	Honest	10.87	11.64	0.97	ns	11.34	12.00	0.98	ns
	Loyal	4.53	3.23	1.77	ns	4.02	3.02	1.62	ns
	Kind	3.91	4.31	0.55	ns	2.39	2.61	0.43	ns

Table 18-10 Difference between mean scores of ninth-grade Seventh Day Adventist Parochial School and Public School and of twelfth-grade Seventh Day Adventist Parochial School and Public School boys and girls on the Pictorial VEMS instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Seventh Day Adventist Parochial School Boys	Public School Boys			Seventh Day Adventist Parochial School Girls	Public School Girls		
NINTH GRADE PUPILS								
	N: 22	N: 95			N: 23	N: 103		
Punishment Expectation:								
Probability of detection	13.14	14.00	1.06	ns	16.13	15.47	1.07	ns
Probability of punishment	14.91	15.15	0.32	ns	16.04	15.29	1.20	ns
Severity of punishment	15.45	15.49	0.04	ns	14.87	16.22	1.40	ns
Restraint score	200.50	222.69	0.89	ns	254.91	259.43	0.18	ns
TWELFTH GRADE PUPILS								
	N: 47	N: 75			N: 44	N: 91		
Punishment Expectation:								
Probability of detection	13.55	12.46	1.65	ns	13.91	14.60	1.16	ns
Probability of punishment	13.06	12.37	0.95	ns	13.50	13.32	0.28	ns
Severity of punishment	14.34	13.37	1.07	ns	14.50	13.90	0.66	ns
Restraint score	179.26	146.22	1.58	ns	199.20	182.74	0.80	ns

Table 18-12 Differences between mean scores of ninth-grade Seventh Day Adventist Parochial School and Public School, and of twelfth-grade Seventh Day Adventist Parochial School and Public School boys and girls on the Punishment Expectation instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Seventh Day Adventist Parochial School Boys	Public School Boys			Seventh Day Adventist Parochial School Girls	Public School Girls		
NINTH GRADE PUPILS								
	N: 21	N: 95			N: 23	N: 103		
Guilt Induction: Total Score	294.52	302.34	0.71	ns	310.39	298.42	1.33	ns
TWELFTH GRADE PUPILS								
	N: 48	N: 75			N: 44	N: 91		
Guilt Induction: Total Score	284.58	296.45	1.50	ns	300.68	302.51	0.24	ns

Table 18-12 Differences between mean scores of ninth-grade Seventh Day Adventist Parochial School and Public School, and of twelfth-grade Seventh Day Adventist Parochial School and Public School boys and girls on the Guilt Induction instrument.

latter difference is sufficiently stable and significant to support a tentative conclusion. It appears that generosity (being kind and helpful without the recipient's awareness of the generous act) is somewhat higher in the ethical-moral social hierarchy of values most characteristic of public school pupils. As has been discussed in previous chapters of this report, generosity is generally higher among American adolescents than among adolescents from other ethnic-cultural groups.

The differences between the Seventh Day Adventist parochial school and public school pupils on the Punishment Expectation and Guilt Induction tests are not statistically significant. The external and internal restraints on values violations are highly similar for these two groups of pupils.

A Comparison of the Prescription Values of Amish "Parochial" School and Public School Boys and Girls

Amish boys and girls were selected for study because of their parents' continuous efforts to remain aloof from changes in the general culture and to insulate their children from the attractions and pressures of contemporary influence. The Amish are an old sect of the Protestant branch of the Christian religion. They have steadfastly maintained an agrarian way of life and have refused to adopt many new mechanical conveniences and recreational media. Although some of them use tractors, most of them still employ horses in their farming and for transportation. The "house" Amish, who constituted the parents of our respondents, hold religious ceremonies in each others homes, travel in horse drawn carriages, dress plainly (although bright but plain colors in clothing for women are popular), have as little contact with "outsiders" as possible, remove their children from school at the end of the fourteenth year of life when legally possible, have simple home furnishings, resist any forms of social dependency on "outsiders" (such as telephones, electricity, insurance programs, etc.), and generally try to live a "simple" life.

Although we have described our sample as Amish parochial school pupils, over half of them were drawn from publicly supported schools that enroll all Amish children or a combination of Amish and Mennonite (a closely related sect) boys and girls. All of the Amish pupils in this study were drawn from two large settlements in central and north-central Ohio.

The Amish are people of simple habits with no prescribed religious dogma. They have no delegated clergymen. They prize their children and indulge them within the limits of what they believe is good for them. Hard manual work is viewed very positively. Early marriages among members of the sect are encouraged. Resistance to change in any form is the central theme of the Amish belief system.

Comparisons between the responses of Amish "parochial" school and public school pupils on the Pictorial VEMS, Punishment Expectation, and Guilt Induction instruments (twelve different variables in all) are presented in Tables 18-13 through 18-15. The following is a summary of the findings.

Insert Tables 18-13 through 18-15 about here

On the Pictorial VEMS instrument the Amish boys and girls are consistently higher on truthfulness. The differences for both boys and girls are significant at the $<.001$ level. This is consistent with the

VARIABLES	MEANS		t	p	MEANS		t	p
	Amish Boys (Ohio)	Public School Boys (Ohio)			Amish Girls (Ohio)	Public School Girls (Ohio)		
	N: 38	N: 95			N: 64	N: 103		
Punishment Expectation:								
Probability of detection	14.76	14.00	1.34	ns	15.77	15.47	0.68	ns
Probability of punishment	15.42	15.15	0.46	ns	16.42	15.29	2.66	.01
Severity of punishment	14.66	15.49	1.01	ns	13.14	16.22	4.41	.001
Restraint score	226.37	222.69	0.19	ns	225.41	259.43	1.86	ns

Table 18-14 Differences between mean scores of ninth-grade Amish and Public School boys and girls on the Punishment Expectation instrument.

VARIABLES		MEANS		t	p	MEANS		t	p
		Amish Boys (Ohio)	Public School Boys (New York)			Amish Girls (Ohio)	Public School Girls (New York)		
		N: 39	N: 108			N: 62	N: 108		
Pictorial VEMS:	Honest	10.28	11.23	1.28	ns	8.06	11.16	4.95	<.001
	Loyal	2.36	2.55	0.36	ns	2.89	3.57	1.26	ns
	Truthful	10.15	6.31	5.26	<.001	9.23	6.38	3.93	<.001
	Conforming	0.74	1.00	0.61	ns	1.26	0.24	3.80	<.001
	Tactful	3.21	3.09	0.20	ns	2.35	2.69	0.81	ns
	Generous	6.44	6.81	0.39	ns	8.34	8.25	0.14	ns
	Kind	1.82	3.98	3.35	<.01	2.82	2.68	0.31	ns

Table 18-13 Differences between mean scores of ninth-grade Amish and Public School boys and girls on the Pictorial VEMS instrument.

VARIABLES	MEANS		t	p	MEANS		t	p
	Amish Boys (Ohio)	Public School Boys (Ohio)			Amish Girls (Ohio)	Public School Girls (Ohio)		
	N: 39	N: 95			N: 64	N: 103		
Guilt Induction: Total Score	267.64	302.34	3.69	<.001	284.05	298.42	2.06	<.05

Table 18-15 Differences between mean scores of ninth-grade Amish and Public School boys and girls on the Guilt Induction instrument.

expectation that the Amish would be higher on the time-honored "absolute" values. However, the public school pupils are consistently higher on *honesty* (for girls significant at the <.001 level). This latter finding is not consistent with our *a priori* predictions.

On the *Punishment Expectation* instrument the Amish boys and girls are consistently higher on *probability of punishment* (for girls significant at the <.01 level). The public school pupils are consistently higher on severity of punishment (for girls significant at the <.001 level). These differences seem consistent with the strictness of discipline in Amish homes combined with their love and "limited" indulgence of their children.

As noted earlier in this report, probability of punishment should theoretically be inversely related to intensity of guilt feelings. This deduction is supported by the Amish parochial school and public school comparisons. The public school pupils obtained consistently higher mean scores on the Guilt Induction instrument. The differences for both boys and girls are significant at the <.05 level or better.

Highlights of Obtained Differences between Public School Pupils and Parochial School Pupils From Three Religious-Cultural Groups

As compared to public school pupils, *Roman Catholic parochial school* pupils:

a) give *less* emphasis to self-indulgence, self-sufficiency, and contemplation in evaluating the Ways they believe they believe they *ought to* live.

b) place *less* emphasis on intraception (trying to understand why others behave as they do) in defining the characteristics of happy-successful living.

c) believe they should be more truthful and honest, and less conforming and loyal in resolving social conflicts.

d) give less emphasis to the opinions and attitudes of classmates in the making of everyday decisions.

e) have higher expectations of parental punishment when they violate basic ethical-moral-social values.

f) experience less intense guilt feelings when they violate basic ethical-moral-social values.

As compared to public school pupils, Seventh Day Adventist parochial school pupils:

a) believe they should be more truthful, tactful, and conforming, and less generous in resolving social conflicts.

b) are highly similar on the variables measured by the Punishment Expectation and Guilt Induction instruments.

As compared to the public school pupils, Amish "parochial" school pupils:

a) believe they should be more truthful in resolving social conflicts.

b) have higher expectations of parental punishment but expect less severe punishment for violating basic ethical-moral-social values.

c) experience less intense guilt feelings when they violate basic ethical-moral-social values.

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Appendices

In the body of this report certain comparisons based on _a priori_ hypotheses have been made between the means of specific groups on certain variables. The entire table of means and standard deviations are now being presented so that interested readers may investigate questions of interest to themselves. As is well known, tests of significance, which are not related to specific _a priori_ hypotheses may be made, using statistical techniques such as the Scheffe test.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	3.06	2.63	2.85	2.42	2.82	2.49	2.81	2.53
	SD:	1.78	1.45	1.65	1.35	1.51	1.29	1.41	1.47
	N:	262	258	325	280	226	226	157	180
Delinquent	M:	5.16	4.89						
	SD:	2.29	2.16						
	N:	50	53						
Southern Negro	M:	4.03	3.43					4.09	3.66
	SD:	2.13	1.95					1.88	1.69
	N:	40	40					34	58
Roman Catholic I	M:	2.40	2.17					2.74	2.74
	SD:	1.32	1.06					1.45	1.35
	N:	144	143					133	116

"Way 1" expresses a socially-oriented, self-indulgent way of living.

Table A-1: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 1 of the *Ways of Living* Test

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	2.56	2.29	2.63	2.09	2.46	1.94	2.61	1.78
	SD:	1.43	1.35	1.55	1.21	1.32	1.12	1.55	0.96
	N:	263	258	324	282	226	228	158	180
Delinquent	M:	3.24	3.17						
	SD:	2.06	2.39						
	N:	50	53						
Southern Negro	M:	2.97	3.28					2.97	2.98
	SD:	1.57	1.37					1.66	1.39
	N:	39	40					34	58
Roman Catholic I	M:	2.07	1.78					1.80	1.74
	SD:	1.03	0.89					1.19	0.94
	N:	144	145					134	115

"Way 2" expresses a self-oriented, self-indulgent way of living.

Table A-2: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 2 of the *Ways of Living* Test

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	4.41	4.42	4.38	4.30	4.41	4.11	4.39	3.73
	SD:	1.62	1.49	1.56	1.56	1.52	1.53	1.59	1.61
	N:	261	256	319	277	225	227	158	180
Delinquent	M:	3.86	3.83						
	SD:	1.94	1.73						
	N:	50	53						
Southern Negro	M:	4.30	3.18					3.59	4.02
	SD:	1.65	1.29					1.76	1.54
	N:	40	40					34	58
Roman Catholic I	M:	4.62	3.72					4.03	4.12
	SD:	1.55	1.44					1.47	1.45
	N:	143	145					133	115

"Way 3" expresses a way of living which combines self-indulgence and self-control.

Table A-3 Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Way 3 of the Ways of Living Test

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	2.84	2.59	2.71	2.65	2.81	2.73	2.70	2.60
	SD:	1.63	1.42	1.52	1.40	1.56	1.52	1.54	1.49
	N:	262	258	316	280	224	225	158	180
Delinquent	M:	3.80	4.06						
	SD:	1.75	2.17						
	N:	50	53						
Southern Negro	M:	3.68	3.58					4.03	3.41
	SD:	1.34	1.50					1.52	1.67
	N:	40	40					34	58
Roman Catholic I	M:	3.09	2.62					3.05	2.38
	SD:	1.51	1.39					1.57	1.31
	N:	141	146					133	116

"Way 4" expresses a self-oriented, self-controlled way of living.

Table A-4 Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 4 of the *Ways of Living* Test

Appexdix A-5

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	3.86	3.89	3.60	3.53	3.60	3.56	3.64	3.75
	SD:	1.47	1.56	1.49	1.42	1.51	1.41	1.41	1.40
	N:	264	256	321	278	224	227	158	180
Delinquent	M:	3.02	3.40						
	SD:	1.77	2.08						
	N:	50	53						
Southern Negro	M:	4.15	4.70					4.29	4.34
	SD:	1.89	1.72					1.59	1.57
	N:	40	40					34	58
Roman Catholic I	M:	3.95	3.85					3.87	3.76
	SD:	1.53	1.43					1.25	1.34
	N:	141	146					133	115

"Way 5"expresses a socially-oriented, self-controlled way of living.

Table A-5 Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 5 of the *Ways of Living* Test

Appendix A-6

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	4.84	4.46	4.92	4.43	5.05	4.56	4.73	4.37
	SD:	1.58	1.53	1.33	1.42	1.39	1.42	1.47	1.41
	N:	262	257	322	281	224	227	158	180
Delinquent	M:	4.34	4.81						
	SD:	1.99	1.71						
	N:	50	53						
Southern Negro	M:	4.38	4.18					4.29	4.79
	SD:	1.70	1.49					1.54	1.56
	N:	40	40					34	58
Roman Catholic I	M:	5.06	4.71					5.06	4.62
	SD:	1.47	1.35					1.41	1.33
	N:	144	146					132	116

"Way 6" expresses a socially-oriented, active-aggressive way of living.

Table A-6 Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 6 of the *Ways of Living* Test

		9th Grade Boys	9th Grade Girls	10th Grade Boys	10th Grade Girls	11th Grade Boys	11th Grade Girls	12th Grade Boys	12th Grade Girls
Central New York	M:	4.92	4.42	4.84	4.48	4.76	4.12	4.38	3.93
	SD:	1.57	1.46	1.43	1.37	1.47	1.48	1.47	1.62
	N:	260	256	319	275	226	226	154	181
Delinquent	M:	4.80	4.47						
	SD:	1.86	2.05						
	N:	50	53						
Southern Negro	M:	3.78	3.73					3.82	3.95
	SD:	1.58	1.54					1.66	1.71
	N:	40	40					34	58
Roman Catholic I	M:	4.39	4.17					4.38	3.89
	SD:	1.44	1.46					1.36	1.47
	N:	143	146					133	114

"Way 7" expresses a self-oriented, active-aggressive way of living.

Table A-7 Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 7 of the Ways of Living Test

		9th Grade Boys	Girls	10th Grade Boys	Girls	11th Grade Boys	Girls	12th Grade Boys	Girls
Central New York	M:	4.22	4.22	4.16	4.18	4.23	4.28	4.27	4.19
	SD:	1.55	1.57	1.54	1.46	1.47	1.41	1.56	1.52
	N:	257	255	316	276	226	225	154	181
Delinquent	M:	3.20	3.49						
	SD:	1.78	1.87						
	N:	50	53						
Southern Negro	M:	3.78	3.70					3.62	3.19
	SD:	1.59	1.38					1.60	1.47
	N:	40	40					34	58
Roman Catholic I	M:	4.05	4.42					4.23	4.16
	SD:	1.42	1.37					1.47	1.34
	N:	141	146					134	116

"Way 8" expresses a combination of an active-aggressive and a sedentary-passive-receptive way of living.

Table A-8 Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 8 of the *Ways of Living* Test

Appendix A-9

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	4.11	3.90	4.08	4.00	3.86	4.08	3.90	3.93
	SD:	1.79	1.61	1.60	1.55	1.70	1.68	1.75	1.69
	N:	260	258	319	275	225	225	158	181
Delinquent	M:	3.68	3.72						
	SD:	1.77	1.91						
	N:	50	53						
Southern Negro	M:	4.23	4.05					5.29	4.40
	SD:	1.69	1.26					1.52	1.61
	N:	39	40					34	58
Roman Catholic I	M:	4.68	4.72					4.14	4.33
	SD:	1.71	1.60					1.79	1.61
	N:	142	145					133	115

"Way 9"expresses a socially-oriented, sedentary-passive-receptive way of living.

Table A-9: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 9 of the Ways of Living Test

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	3.70	3.77	3.89	4.03	3.77	4.01	3.75	4.13
	SD:	1.51	1.43	1.50	1.55	1.50	1.51	1.37	1.41
	N:	261	256	320	272	227	227	158	180
Delinquent	M:	3.42	3.55						
	SD:	1.95	1.92						
	N:	50	53						
Southern Negro	M:	4.18	4.03					3.85	4.17
	SD:	1.43	1.28					1.53	1.53
	N:	39	40					34	58
Roman Catholic I	M:	3.68	3.42					4.07	3.80
	SD:	1.27	1.43					1.36	1.43
	N:	142	146					134	115

"Way 10" expresses a self-oriented, sedentary-passive-receptive way of living.

Table A-10: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 10 of the Ways of Living Test.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	2.60	2.28	2.15	2.03	1.96	1.78	2.22	2.06
	SD:	1.48	1.28	1.19	1.03	1.13	0.95	1.10	1.06
	N:	255	257	323	277	227	224	157	181
Delinquent	M:	2.26	2.87						
	SD:	1.49	2.03						
	N:	50	53						
Southern Negro	M:	3.73	3.40					3.00	2.93
	SD:	1.60	1.74					1.77	1.48
	N:	40	40					34	58
Roman Catholic I	M:	1.95	1.82					1.90	1.88
	SD:	0.92	0.77					0.83	0.77
	N:	141	147					133	115

"Way 11" expresses a self-oriented, sedentary-passive-receptive way of living.

Table A-11: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 11 of the *Ways of Living* Test

Appendix A-12

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	3.13	2.43	2.83	2.44	2.79	2.37	2.89	2.42
	SD:	1.48	1.31	1.46	1.23	1.51	1.38	1.39	1.23
	N:	253	258	320	277	224	225	157	180
Delinquent	M:	3.36	3.64						
	SD:	1.85	1.87						
	N:	50	53						
Southern Negro	M:	3.20	3.15					3.47	2.80
	SD:	1.66	1.53					1.64	1.65
	N:	40	40					34	56
Roman Catholic I	M:	2.44	2.16					2.52	2.19
	SD:	1.15	1.14					1.20	0.89
	N:	143	145					133	116

"Way 12" expresses a self-oriented, self-sufficient way of living.

Table A-12: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 12 of the *Ways of Living* Test

Appendix A-13

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	4.39	4.39	4.43	4.52	4.45	4.66	4.46	4.49
	SD:	1.49	1.48	1.50	1.35	1.44	1.30	1.34	1.51
	N:	260	259	320	273	224	226	157	180
Delinquents	M:	3.94	4.23						
	SD:	1.56	1.91						
	N:	50	53						
Southern Negro	M:	4.58	3.90					4.09	3.91
	SD:	1.64	1.46					1.50	1.52
	N:	40	40					34	58
Roman Catholic I	M:	4.53	4.24					4.44	4.03
	SD:	1.28	1.36					1.31	1.40
	N:	142	147					134	116

"Way 13" expresses a combination of a self-sufficient and a sociable-socially sensitive way of living.

Table A-13: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 13 of the *Ways of Living* Test.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	4.27	4.51	4.27	4.10	4.16	4.21	4.25	3.94
	SD:	1.57	1.42	1.54	1.42	1.45	1.52	1.52	1.49
	N:	259	259	317	273	225	227	157	181
Delinquents	M:	4.90	4.70						
	SD:	1.47	1.86						
	N:	50	53						
Southern Negro	M:	4.43	4.43					4.97	4.45
	SD:	1.60	1.78					1.23	1.67
	N:	40	40					34	58
Roman Catholic I	M:	4.57	4.32					4.00	4.05
	SD:	1.39	1.34					1.48	1.44
	N:	144	146					133	116

"Way 14" expresses a socially-oriented, sociable-socially sensitive way of living.

Table A-14: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 14 of the *Ways of Living* Test

Appendix A-15

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	4.08	4.75	4.04	4.51	4.04	4.58	4.17	4.82
	SD:	1.49	1.45	1.45	1.44	1.37	1.51	1.43	1.40
	N:	259	258	312	271	222	225	156	181
Delinquent	M:	4.68	5.09						
	SD:	1.75	1.81						
	N:	50	53						
Southern Negro	M:	4.30	4.35					4.47	4.21
	SD:	1.45	1.64					1.62	1.63
	N:	40	40					34	56
Roman Catholic I	M:	4.46	4.72					4.43	4.31
	SD:	1.27	1.40					1.44	1.38
	N:	140	146					134	115

"Way 15" expresses a socially-oriented, sociable-socially sensitive way of living.

Table A-15: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 15 of the *Ways of Living* Test

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	5.53	6.14	5.69	6.20	6.00	6.35	5.58	6.20
	SD:	1.47	1.27	1.46	1.28	1.33	1.09	1.53	1.20
	N:	260	257	319	279	224	228	156	181
Delinquent	M:	4.78	4.98						
	SD:	1.70	1.74						
	N:	50	53						
Southern Negro	M:	4.40	4.70					4.97	5.05
	SD:	1.50	1.57					1.45	1.66
	N:	40	40					34	58
Roman Catholic I	M:	5.66	6.05					5.85	6.15
	SD:	1.44	1.40					1.50	1.26
	N:	136	146					1.34	115

"Way 16" expresses a way of living which combines the three basic bi-polar concepts stated in the instrument (equal amounts of pleasure, action and thought).

Table A-16: Means, Standard Deviations, and Number of Cases for the Various Groups of Pupil Respondents on Way 16 of the Ways of Living Test

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	2.53	2.65	2.67	2.61
	SD:	1.26	1.24	1.20	1.28
	N:	19	79	88	96
Roman Catholic Nuns	M:		2.12		2.17
	SD:		1.21		1.28
	N:		26		42

"Way 1" expresses a socially-oriented, self-indulgent way of living.

Table A-1a: Means, Standard Deviations, and Number of Cases for the Various Groups of Teacher Respondents on Way 1 of the *Ways of Living* Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	2.47	1.59	1.97	1.57
	SD:	1.61	0.94	1.15	0.75
	N:	19	78	87	96
Roman Catholic Nuns	M:		1.12		1.07
	SD:		0.41		0.26
	N:		26		42

"Way 2" expresses a self-oriented, self-indulgent way of living.

Table A-2a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 2 of the *Ways of Living* Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	3.33	3.42	3.75	3.80
	SD:	1.16	1.45	1.39	1.30
	N:	18	78	87	95
Roman Catholic Nuns	M:		3.46		3.24
	SD:		1.45		1.44
	N:		26		42

"Way 3" expresses a way of living which combines self-undulgence and self-control.

Table A-3a: Means, Standard Deviations, and Number of Cases for the Various Groups of Teacher Respondents on Way 3 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	2.63	2.47	2.59	2.61
	SD:	1.22	1.18	1.33	1.33
	N:	19	78	87	95
Roman Catholic Nuns	M:		4.50		3.77
	SD:		1.78		1.77
	N:		26		43

"Way 4" expresses a self-oriented, self-controlled way of living.

Table A-4a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 4 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	3.05	3.65	3.59	3.30
	SD:	1.15	1.32	1.57	1.37
	N:	19	78	87	97
Roman Catholic Nuns	M:		4.62		4.47
	SD:		1.26		1.45
	N:		26		43

"Way 5" expresses a socially-oriented, self-controlled way of living.

Table A-5a: Means, Standard Deviations, and Number of Cases for the Various Groups of Teacher Respondents on Way 5 of the *Ways of Living* Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	4.84	4.69	5.13	4.54
	SD:	1.27	1.27	1.26	1.46
	N:	19	78	86	95
Roman Catholic Nuns	M:		4.96		4.58
	SD:		1.46		1.34
	N:		26		43

"Way 6" expresses a socially-oriented, active-aggressive way of living.

Table A-6a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 6 of the *Ways of Living* Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	4.56	3.94	4.17	4.06
	SD:	1.28	1.08	1.33	1.32
	N:	18	77	87	96
Roman Catholic Nuns	M:		2.92		3.47
	SD:		1.36		1.36
	N:		26		43

"Way 7"expresses a self-oriented, active-aggressive way of living.

Table A-7a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 7 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	4.17	4.29	4.27	4.15
	SD:	1.29	1.32	1.39	1.43
	N:	18	76	86	95
Roman Catholic Nuns	M:		3.92		4.30
	SD:		1.45		1.70
	N:		26		43

"Way 8" expresses a combination of an active-aggressive and a sedentary-passive-receptive way of living.

Table A-8a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 8 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	3.95	4.26	3.69	4.13
	SD:	1.42	1.89	1.70	1.79
	N:	19	78	86	97
Roman Catholic Nuns	M:		5.96		5.28
	SD:		1.26		1.83
	N:		26		43

"Way 9" expresses a socially-oriented, sedentary-passive-receptive way of living.

Table A-9a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 9 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	4.63	4.46	4.18	4.23
	SD:	1.63	1.44	1.39	1.39
	N:	19	78	87	96
Roman Catholic Nuns	M:		4.15		4.47
	SD:		1.45		1.28
	N:		26		43

"Way 10" expresses a self-oriented, sedentary-passive-receptive way of living.

Table A-10a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 10 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	1.84	1.56	1.70	1.73
	SD:	0.67	0.63	0.68	0.75
	N:	19	77	87	94
Roman Catholic Nuns	M:		1.73		1.53
	SD:		0.80		0.60
	N:		26		43

"Way 11" expresses a self-oriented, sedentary-passive-receptive way of living.

Table A-11a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 11 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	2.74	2.18	2.63	2.49
	SD:	1.15	1.01	1.15	1.46
	N:	19	77	87	94
Roman Catholic Nuns	M:		1.85		1.79
	SD:		0.70		0.80
	N:		26		42

"Way 12" expresses a self-oriented, self-sufficient way of living.

Table A-12a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 12 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	4.47	4.90	4.84	4.82
	SD:	1.64	1.22	1.32	1.17
	N:	19	78	88	96
Roman Catholic Nuns	M:		4.04		4.19
	SD:		1.48		1.48
	N:		26		42

"Way 13" expresses a combination of a self-sufficient and a sociable-socially sensitive way of living.

Table A-13a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 13 of the Ways of Living Test.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	3.47	3.74	4.00	3.78
	SD:	1.47	1.37	1.45	1.42
	N:	19	78	86	96
Roman Catholic Nuns	M:		4.31		4.21
	SD:		1.60		1.58
	N:		26		43

"Way 14" expresses a socially-oriented, sociable-socially sensitive way of living.

Table A-14a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 14 of the Ways of Living Test.

	Elementary		Secondary	
	Males	Females	Males	Females
Public School Teachers	M: 4.89	4.87	4.25	4.61
	SD: 1.37	1.42	1.38	1.53
	N: 18	76	85	93
Roman Catholic Nuns	M:	5.56		5.90
	SD:	1.33		1.09
	N:	25		41

"Way 15" expresses a socially-oriented, sociable-socially sensitive way of living.

Table A-15a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 15 of the Ways of Living Test.

	Elementary		Secondary	
	Males	Females	Males	Females
Public School Teachers	M: 6.00	6.17	6.10	6.22
	SD: 1.56	1.22	1.26	1.18
	N: 18	77	86	95
Roman Catholic Nuns	M:	4.80		5.00
	SD:	1.79		1.40
	N:	25		41

"Way 16" expresses a way of living which combines the three basic bi-polar concepts stated in the instrument (equal amounts of pleasure, action and thought).

Table A-16a: Means, Standard Deviations and Number of Cases for the Various Groups of Teacher Respondents on Way 16 of the Ways of Living Test.

Appendix B-1

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 7.32 SD: 0.93 N: 95	7.66 0.78 103					7.34 1.11 75	7.69 0.61 91
Delinquent	M: 6.70 SD: 1.73 N: 50	6.72 1.75 53						
Formosan-Chinese	M: 5.55 SD: 1.61 N: 67	6.81 0.98 67	5.90 1.48 62	6.22 1.25 69			6.14 1.53 69	5.69 1.08 70
Roman Catholic VI	M: 7.53 SD: 0.65 N: 34	7.54 0.88 41					7.64 0.60 22	7.73 0.54 26

Table B-1: Means, Standard Deviations and Numbers of Cases for the Various Groups of Respondents on Affiliation of the Telenomic Trends Test.

Appendix B-2

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 2.44 SD: 1.25 N: 95	2.30 1.49 103					2.53 1.12 75	2.37 1.12 91
Delinquent	M: 3.38 SD: 1.54 N: 50	3.53 1.71 53						
Formosan Chinese	M: 4.72 SD: 2.11 N: 67	5.33 1.50 67	4.65 1.94 62	5.03 1.88 69			5.48 1.88 69	4.77 1.77 70
Roman Catholic VI	M: 2.91 SD: 1.58 N: 34	2.20 0.96 41					2.32 1.18 22	2.50 1.01 26

Table B-2: Means, Standard Deviations and Numbers of Cases for the Various Groups of Respondents on Succorance of the Telenomic Trends Test.

Appendix B-3

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 2.26 SD: 1.47 N: 95	1.89 1.34 103					2.82 1.70 75	1.98 1.34 91
Delinquent	M: 3.76 SD: 1.63 N: 50	4.17 1.88 53						
Formosan Chinese	M: 4.99 SD: 1.82 N: 67	4.78 1.91 67	4.96 1.89 62	4.61 1.46 69			4.96 1.65 69	4.54 1.83 70
Roman Catholic VI	M: 2.56 SD: 1.52 N: 34	2.12 1.67 41					2.64 1.74 22	1.50 1.25 26

Table B-3: Means, Standard Deviations and Numbers of Cases for Various Groups on Dominance of the Telenomic Trends Test.

Appendix B-4

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 7.37 SD: .98 N: 95	7.45 .71 103					7.30 0.93 75	7.41 .65 91
Delinquent	M: 6.70 SD: 1.68 N: 50	6.43 2.03 53						
Formosan Chinese	M: 6.89 SD: 2.00 N: 67	7.37 1.40 67	7.16 1.48 62	7.30 1.28 69			7.54 0.94 69	7.46 1.10 70
Roman Catholic VI	M: 7.21 SD: 1.35 N: 34	7.37 0.60 41					7.68 0.50 22	7.31 0.57 26

Table B-4: Means, Standard Deviations and Numbers of Cases for Various Groups on Order of the Telenomic Trends Test.

Appendix B-5

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	7.13	7.28					7.09	7.51
	SD:	1.01	.88					.95	.52
	N:	95	103					75	91
Delinquent	M:	6.34	6.19						
	SD:	1.83	2.26						
	N:	50	53						
Formosan Chinese	M:	6.70	7.31	7.05	7.52			7.36	7.31
	SD:	1.90	1.35	1.19	1.08			1.17	1.39
	N:	67	67	62	69			69	70
Roman Catholic VI	M:	6.97	6.93					7.50	7.46
	SD:	1.30	1.39					0.58	0.66
	N:	34	41					22	26

Table B-5: Means, Standard Deviations and Numbers of Cases for Various Groups on _Nurturance_ of _Telenomic_ _Trends_ _Test_.

Appendix B-6

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 6.64 SD: 1.26 N: 95	6.41 1.43 103					6.85 1.26 75	6.75 1.15 91
Delinquent	M: 6.58 SD: 1.81 N: 50	6.38 1.44 53						
Formosan Chinese	M: 6.65 SD: 1.99 N: 67	7.13 1.50 67	6.74 1.39 62	7.25 1.16 69			7.28 1.08 69	7.20 1.13 70
Roman Catholic VI	M: 6.94 SD: 1.12 N: 34	5.85 1.66 41					6.68 1.34 22	5.85 1.60 26

Table B-6: Means, Standard Deviations and Numbers of Cases for Various Groups on Achievement of the Telenomic Trends Test.

Appendix B-7

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 6.88 SD: .99 N: 95	7.01 1.12 103					6.90 1.13 75	7.19 .90 91
Delinquent	M: 6.36 SD: 1.81 N: 50	5.87 2.14 53						
Formosan Chinese	M: 6.19 SD: 1.72 N: 67	5.46 1.57 67	4.87 1.56 62	4.75 1.52 69			5.42 1.65 69	5.44 1.63 70
Roman Catholic VI	M: 6.82 SD: 1.42 N: 34	6.73 1.41 41					6.86 0.73 22	7.04 0.69 26

Table B-7: Means, Standard Deviations and Numbers of Cases for Various Groups on Deference of the Telenomic Trends Test.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	.74	.43					0.64	0.42
	SD:	1.18	.80					1.26	0.62
	N:	95	103					75	91
Delinquent	M:	2.00	2.17						
	SD:	2.09	2.30						
	N:	50	53						
Formosan Chinese	M:	1.64	1.31	1.60	1.45			1.39	1.36
	SD:	1.87	1.49	1.65	1.23			1.22	1.16
	N:	67	67	62	69			69	70
Roman Catholic VI	M:	.79	0.56					0.27	0.15
	SD:	1.26	0.96					0.45	0.36
	N:	34	41					22	26

Table B-8: Means, Standard Deviations and Numbers of Cases for Various Groups on Aggression of Telenomic Trends Test.

Appendix B-9

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 7.12 SD: .85 N: 95	7.33 .81 103					7.00 1.03 75	7.19 .90 91
Delinquent	M: 6.66 SD: 1.64 N: 50	6.98 1.56 53						
Formosan Chinese	M: 3.91 SD: 1.95 N: 67	3.16 1.63 67	3.34 1.60 62	2.90 1.70 69			3.99 1.37 69	3.04 1.74 70
Roman Catholic VI	M: 6.91 SD: .87 N: 34	6.93 1.26 41					6.86 0.79 22	6.85 0.84 26

Table B-9: Means, Standard Deiations and Number of Cases for Various Groups on Change of Telenomic Trends Test.

Appendix B-10

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 2.71 SD: 1.63 N: 95	2.44 1.63 103					2.42 1.61 75	2.30 1.53 91
Delinquent	M: 2.86 SD: 1.66 N: 50	3.19 2.33 53						
Formosan Chinese	M: 3.01 SD: 1.71 N. 67	2.59 1.37 67	1.98 1.68 62	2.59 1.46 69			2.80 1.71 69	2.94 1.72 70
Roman Catholic VI	M: 2.62 SD: 1.84 N: 34	2.49 1.85 41					3.27 1.61 22	3.46 1.67 26

Table B-10: Means, Standard Deviations and Numbers of cases for Various Groups on _Autonomy_ of _Telenomic_ _Trends_ _Test_.

Appendix B-11

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	7.70	7.81					7.64	7.96
	SD:	.68	.71					.89	.18
	N:	95	103					75	91
Delinquent	M:	6.72	6.64						
	SD:	1.95	1.88						
	N:	50	53						
Formosan Chinese	M:	6.49	6.94	6.76	7.03			7.07	7.06
	SD:	1.80	1.34	1.41	1.49			1.57	1.23
	N:	67	67	62	69			69	70
Roman Catholic VI	M:	7.56	7.78					7.90	7.96
	SD:	1.21	0.72					0.26	0.24
	N:	34	41					22	26

Table B-11: Means, Standard Deviations and Numbers of cases for Various Groups on Endurance of Telenomic Trends Test.

Appendix B-12

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 2.16	1.74					2.28	1.73
	SD: 1.37	1.47					1.74	1.30
	N: 95	103					75	91
Delinquent	M: 3.76	3.83						
	SD: 1.95	2.07						
	N: 50	53						
Formosan Chinese	M: 3.22	2.78	2.79	2.35			2.64	2.46
	SD: 1.75	1.72	1.70	1.68			1.39	1.51
	N: 67	67	62	69			69	70
Roman Catholic VI	M: 2.35	1.95					1.55	1.38
	SD: 1.77	1.56					1.15	1.34
	N: 34	41					22	26

Table B-12: Means, Standard Deviations and Numbers of cases for Various Groups on Exhibition of the Telenomic Trends Test.

Appendix B-13

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 5.25	5.51					5.72	6.05
	SD: 1.48	1.71					1.89	1.34
	N: 95	103					75	91
Delinquent	M: 5.28	5.32						
	SD: 1.72	1.92						
	N: 50	53						
Formosan Chinese	M: 4.76	4.85	5.26	5.67			6.03	5.63
	SD: 2.22	2.05	2.23	1.85			1.75	1.76
	N: 67	67	62	69			69	70
Roman Catholic VI	M: 4.53	4.83					5.08	5.08
	SD: 1.87	1.83					1.35	1.35
	N: 34	41					22	26

Table B-13: Means, Standard Deviations and Numbers of cases for Various Groups on Intraception of the Telenomic Trends Test.

Appendix C-1

		8th Grade		9th Grade		10th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:			2.87	2.72			2.70	2.37
	SD:			1.30	0.93			1.28	0.77
	N:			108	108			80	100
Delinquent	M:			3.02	2.47				
	SD:			1.45	0.86				
	N:			50	53				
Urban Indian (India)	M:			3.30	3.20			3.66	3.52
	SD:			0.94	0.80			0.91	0.36
	N:			50	50			50	50
Rural Indian (India)	M:			3.40	3.20			3.40	3.12
	SD:			1.48	0.64			1.56	1.12
	N:			50	50			50	50
Formosan-Chinese	M:	2.87	2.58	2.70	2.87	2.68	2.41	2.74	2.50
	SD:	0.93	0.77	0.83	0.84	1.04	0.87	0.94	0.94
	N:	67	60	67	67	62	69	69	70
Roman Catholic II	M:			2.16	2.18			2.27	2.17
	SD:			0.89	0.75			0.88	0.61
	N:			79	99			51	71
Roman Catholic V	M:			2.21	2.42			2.06	2.33
	SD:			0.77	0.93			0.24	0.79
	N:			33	45			16	30

Table C-1: Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Loyalty of the Personal VEMS.

		8th Grade		9th Grade		10th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:			3.47	4.31			4.21	4.70
	SD:			1.33	0.99			1.24	0.79
	N:			108	108			80	100
Delinquent	M:			3.62	3.92				
	SD:			1.17	1.26				
	N:			50	53				
Urban Indian (India)	M:			3.40	3.76			3.32	4.00
	SD:			1.09	1.09			1.10	0.77
	N:			50	50			50	50
Rural Indian (India)	M:			3.94	3.68			4.18	4.16
	SD:			0.95	1.02			1.11	1.01
	N:			50	50			50	50
Formosan-Chinese	M:	4.27	4.50	4.64	4.21	4.76	4.71	4.33	4.66
	SD:	1.13	0.81	1.00	1.25	0.95	0.84	1.18	0.94
	N:	67	60	67	67	62	69	69	70
Roman Catholic II	M:			4.41	4.44			4.45	4.86
	SD:			0.80	0.74			1.07	0.63
	N:			79	99			51	71
Roman Catholic V	M:			4.27	4.31			4.50	4.37
	SD:			0.83	0.86			0.71	0.75
	N:			33	45			16	30

Table-C2: Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Honesty of the Personal VEMS.

		8th Grade		9th Grade		10th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:			3.11	2.72			2.90	2.87
	SD:			1.07	1.03			1.24	0.98
	N:			108	108			80	100
Delinquent	M:			3.56	3.91				
	SD:			1.36	1.05				
	N:			50	53				
Urban Indian (India)	M:			3.00	3.50			2.78	3.12
	SD:			1.09	1.30			1.22	1.35
	N:			50	50			50	50
Rural Indian (India)	M:			3.24	3.56			3.54	4.04
	SD:			1.30	1.04			1.20	0.97
	N:			50	50			50	50
Formosan-Chinese	M:	3.70	4.18	3.64	4.00	3.53	3.96	3.32	3.80
	SD:	1.11	1.10	1.17	1.15	1.28	1.04	1.07	1.10
	N:	67	60	67	67	62	69	69	70
Roman Catholic II	M:			3.77	3.75			3.39	3.62
	SD:			1.16	1.08			1.03	1.04
	N:			79	99			51	71
Roman Catholic V	M:			3.60	3.64			3.56	3.27
	SD:			1.15	1.10			0.93	0.85
	N:			33	45			16	30

Table C-3: Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Truthfulness of the Personal VEMS.

Appendix C-4

		8th Grade		9th Grade		10th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:			3.43	3.31			3.15	3.26
	SD:			0.89	0.89			1.04	0.72
	N:			108	108			80	100
Delinquent	M:			3.00	3.00				
	SD:			0.96	1.03				
	N:			50	53				
Urban Indian (India)	M:			3.48	4.12			3.74	4.18
	SD:			1.20	1.12			1.18	0.97
	N:			50	50			50	50
Rural Indian (India)	M:			4.46	4.10			3.66	3.74
	SD:			1.16	1.00			1.31	1.22
	N:			50	50			50	50
Formosan-Chinese	M:	3.85	3.95	3.82	4.13	3.85	3.75	3.53	3.69
	SD:	1.05	1.13	0.85	0.88	0.95	1.12	0.96	0.82
	N:	67	60	67	67	62	69	69	70
Roman Catholic II	M:			3.77	3.28			3.39	3.08
	SD:			1.16	0.82			0.74	0.74
	N:			79	99			51	71
Roman Catholic V	M:			3.39	3.02			3.44	3.53
	SD:			0.74	0.88			0.79	0.88
	N:			33	45			16	30

Table C-4: Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Kindness of the Personal VEMS.

		8th Grade		9th Grade		10th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:			3.33	3.92			3.65	3.86
	SD:			1.47	1.24			1.28	1.13
	N:			108	108			80	100
Delinquent	M:			3.08	3.40				
	SD:			1.23	1.01				
	N:			50	53				
Urban Indian (India)	M:			3.10	2.49			3.14	2.71
	SD:			1.13	0.92			1.06	0.97
	N:			50	50			50	50
Rural Indian (India)	M:			2.84	2.60			2.88	2.74
	SD:			0.92	0.83			1.21	0.99
	N:			50	50			50	50
Formosan-Chinese	M:	2.66	2.45	2.54	2.45	2.55	2.39	2.84	2.57
	SD:	0.87	0.85	0.72	1.07	0.71	0.80	0.99	0.80
	N:	67	60	67	67	62	69	69	70
Roman Catholic II	M:			3.66	3.73			3.71	3.75
	SD:			1.01	1.13			1.19	0.91
	N:			79	99			51	71
Roman Catholic V	M:			3.82	3.87			3.88	4.30
	SD:			1.22	1.24			0.93	1.16
	N:			33	45			16	30

Table C-5: Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Generosity of the Personal VEMS.

		8th Grade		9th Grade		10th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:			1.45	0.59			1.12	0.48
	SD:			1.53	0.96			1.17	0.77
	N:			108	108			80	100
Delinquent	M:			1.58	1.13				
	SD:			1.65	1.20				
	N:			50	53				
Urban Indian (India)	M:			1.56	0.64			1.76	0.64
	SD:			1.42	0.79			1.25	1.01
	N:			50	50			50	50
Rural Indian (India)	M:			0.94	0.82			1.34	0.62
	SD:			1.01	0.89			1.35	0.97
	N:			50	50			50	50
Formosan-Chinese	M:	0.96	0.60	0.85	0.91	0.89	0.75	1.51	0.73
	SD:	1.35	1.00	1.22	1.19	0.76	0.73	1.27	1.30
	N:	67	60	67	67	62	69	69	70
Roman Catholic II	M:			0.67	0.40			0.65	0.27
	SD:			0.82	0.62			1.00	0.53
	N:			79	99			51	71
Roman Catholic V	M:			0.42	0.24			0.50	0.20
	SD:			0.99	0.48			0.79	0.48
	N:			33	45			16	30

Table C-6: Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Conformity of the Personal VEMS.

		8th Grade Boys	Grade Girls	9th Boys	Grade Girls	10th Boys	Grade Girls	12th Boys	Grade Girls
Central New York	M:			3.15	3.31			3.15	3.43
	SD:			1.15	0.99			0.99	0.92
	N:			108	108			80	100
Delinquent	M:			3.14	3.17				
	SD:			1.18	0.82				
	N:			50	53				
Urban Indian (India)	M:			3.12	2.68			3.20	3.00
	SD:			1.08	1.04			1.11	0.94
	N:			50	50			50	50
Rural Indian (India)	M:			2.32	2.66			2.48	2.38
	SD:			1.15	1.29			1.36	0.99
	N:			50	50			50	50
Formosan-Chinese	M:	2.57	2.68	2.88	2.39	2.61	2.91	2.55	2.91
	SD:	1.16	1.18	0.86	1.09	1.07	1.27	1.08	1.01
	N:	67	60	67	67	62	69	69	70
Roman Catholic II	M:			2.94	3.18			3.14	3.23
	SD:			1.00	0.97			0.95	0.84
	N:			79	99			51	71
Roman Catholic V	M:			3.09	3.47			3.00	2.97
	SD:			0.75	0.86			0.71	0.91
	N:			33	45			16	30

Table C-7: Means, Standard Deviations and Number of Cases for the Various Groups of Pupil Respondents on Impunitiveness of the Personal VEMS.

Appendix D-1

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	5.19	4.76	5.21	4.72	5.38	4.82	5.06	4.44
	SD:	2.09	2.17	2.10	1.47	2.13	1.53	1.96	1.45
	N:	385	375	305	265	223	223	243	280
Delinquent	M:	5.46	4.72						
	SD:	2.46	1.90						
	N:	50	53						
Southern Negro	M:	5.55	5.33					5.06	4.67
	SD:	2.36	2.15					2.12	1.41
	N:	40	40					33	58
Roman Catholic I	M:	4.57	4.87					5.01	4.40
	SD:	1.71	1.33					1.84	1.19
	N:	146	149					134	116

Table D-1: Means, Standard Deviations, and Numbers of Cases for the Various Groups of Pupil Respondents on Loyalty of the Impersonal VEMS.

Appendix D-2

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	9.72	10.24	9.49	10.20	9.34	10.22	9.91	10.38
	SD:	2.17	1.73	2.23	1.83	2.40	1.86	1.98	1.65
	N:	384	375	305	265	223	223	243	280
Delinquent	M:	9.28	9.94						
	SD:	2.44	1.85						
	N:	50	53						
Southern Negro	M:	9.83	9.58					9.55	10.00
	SD:	2.11	2.05					2.13	1.55
	N:	40	40					33	58
Roman Catholic I	M:	10.53	10.67					10.09	10.87
	SD:	1.84	1.59					2.23	1.29
	N:	146	149					134	116

Table D-2: Means, Standard Deviations, and Numbers of Cases for the Various Groups of Pupil Respondents on Honesty of the Impersonal VEMS.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	9.57	9.44	9.36	9.59	9.24	9.74	9.41	9.67
	SD:	2.00	1.54	2.04	1.98	1.97	1.66	1.93	1.47
	N:	383	375	305	265	223	223	243	280
Delinquent	M:	9.36	9.66						
	SD:	2.30	1.89						
	N:	50	53						
Southern Negro	M:	10.00	10.05					9.76	10.21
	SD:	1.79	2.50					1.87	2.02
	N:	40	40					33	58
Roman Catholic I	M:	9.66	9.80					9.79	9.78
	SD:	1.80	1.66					2.02	1.46
	N:	146	149					134	116

Table D-3: Means, Standard Deviations, and Numbers of Cases for the Various Groups of Pupil Respondents on Truthfulness of the Impersonal VEMS.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	9.59	10.30	9.60	10.21	9.80	10.26	9.79	10.21
	SD:	1.78	1.36	1.77	1.46	1.60	1.38	1.36	1.32
	N:	384	375	305	266	223	223	243	280
Delinquent	M:	9.68	10.13						
	SD:	1.63	1.63						
	N:	50	53						
Southern Negro	M:	9.55	9.55					9.82	9.91
	SD:	1.63	1.67					1.41	1.42
	N:	40	40					33	58
Roman Catholic I	M:	9.96	10.40					9.62	10.00
	SD:	1.54	1.34					1.62	1.22
	N:	146	149					134	116

Table D-4: Means, Standard Deviations, and Numbers of Cases for the Various Groups of Pupil Respondents on Kindness-Generosity of the Impersonal VEMS.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	2.17	2.54	2.40	1.38	2.47	0.98	1.92	0.95
	SD:	1.93	1.95	1.91	1.67	2.17	1.13	1.53	0.95
	N:	384	376	305	265	223	223	243	280
Delinquent	M:	2.76	1.91						
	SD:	2.45	1.77						
	N:	50	53						
Southern Negro	M:	2.75	2.40					2.64	1.72
	SD:	2.26	2.46					2.24	1.74
	N:	40	40					33	58
Roman Catholic I	M:	1.75	0.87					1.76	1.07
	SD:	1.32	0.95					1.40	0.98
	N:	146	149					134	116

Table D-5: Means, Standard Deviations, and Numbers of Cases for the Various Groups of Pupil Respondents on Conformity of the Impersonal VEMS.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	8.49	9.06	8.81	8.82	8.65	8.90	8.51	9.41
	SD:	1.82	1.82	2.03	1.76	1.85	1.79	1.79	1.97
	N:	384	375	304	265	223	223	242	280
Delinquent	M:	8.38	8.60						
	SD:	1.72	1.77						
	N:	50	53						
Southern Negro	M:	7.33	8.33					8.15	8.50
	SD:	1.57	2.12					2.17	1.71
	N:	40	40					33	58
Roman Catholic I	M:	8.44	8.31					8.65	8.87
	SD:	1.82	1.79					2.02	1.86
	N:	146	149					134	116

Table D-6: Means, Standard Deviations, and Numbers of Cases for the Various Groups of Pupil Respondents on Impunitiveness of the Impersonal VEMS.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	4.63	4.61	4.64	4.43
	SD:	1.27	1.38	1.63	1.46
	N:	19	70	66	91
Roman Catholic Nuns	M:		4.22		4.31
	SD:		1.44		1.20
	N:		27		42

Table D-1a: Means, Standard Deviations, and Number of Cases for Various Groups of Teacher Respondents on Loyalty of the Impersonal VEMS.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	10.89	10.81	10.82	10.95
	SD:	1.37	1.63	1.65	1.36
	N:	19	70	66	91
Roman Catholic Nuns	M:		11.74		12.07
	SD:		1.30		0.08
	N:		27		42

Table D-2a: Means, Standard Deviations, and Number of Cases for Various Groups of Teacher Respondents on Honesty of the Impersonal VEMS.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	9.21	10.31	10.00	10.41
	SD:	1.61	1.86	1.90	1.58
	N:	19	70	66	91
Roman Catholic Nuns	M:		10.74		10.95
	SD:		1.84		1.36
	N:		27		42

Table D-3a: Means, Standard Deviations, and Number of Cases for Various Groups of Teacher Respondents on *Truthfulness* of the *Impersonal VEMS*.

		Elementary		Secondary	
		Males	Females	Males	Females
Public School Teachers	M:	10.16	9.61	9.71	9.77
	SD:	1.45	1.42	1.33	1.46
	N:	19	70	66	91
Roman Catholic Nuns	M:		9.15		9.00
	SD:		1.22		1.43
	N:		27		42

Table D-4a: Means, Standard Deviations, and Number of Cases for Various Groups of Teacher Respondents on Kindness-Generosity of the *Impersonal* *VEMS*.

		Elementary Males	Elementary Females	Secondary Males	Secondary Females
Public School Teachers	M:	2.00	1.23	1.52	1.31
	SD:	1.45	1.03	0.98	1.05
	N:	19	70	66	91
Roman Catholic Nuns	M:		1.07		1.00
	SD:		0.90		0.80
	N:		27		42

Table D-5a: Means, Standard Deviations, and Number of Cases for Various Groups of Teacher Respondents on Conformity of the Impersonal VEMS.

		Elementary Males	Elementary Females	Secondary Males	Secondary Females
Public School Teachers	M:	8.00	8.26	8.27	7.96
	SD:	1.72	1.53	1.80	1.92
	N:	19	70	66	91
Roman Catholic Nuns	M:		7.74		7.79
	SD:		2.35		1.59
	N:		27		42

Table D-6a: Means, Standard Deviations, and Number of Cases for Various Groups of Teacher Respondents on Impunitiveness of the Impersonal VEMS.

Appendix E-1

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	11.23	11.16					11.64	12.00
	SD:	4.22	4.01					4.17	3.64
	N:	108	108					80	100
Delinquent	M:	8.30	6.85						
	SD:	4.33	3.79						
	N:	50	53						
Southern Negro	M:	7.97	6.55					8.27	7.81
	SD:	3.62	2.97					3.85	3.88
	N:	37	51					37	52
Amish	M:	10.28	8.06						
	SD:	3.10	3.72						
	N:	39	62						
7th Day Adventist	M:	9.09	11.71	9.07	10.07	9.97	12.46	10.87	11.34
	SD:	4.82	3.32	4.38	4.30	5.77	3.11	4.31	3.77
	N:	23	24	27	29	30	39	45	44
Roman Catholic II	M:	11.62	12.02					11.37	11.41
	SD:	4.37	3.54					5.02	3.50
	N:	79	99					51	71

Table E-1: Means, Standard Deviations, and Number of Cases for Various Groups of Pupil Respondents on Not Being Honest (WORST Scores) of the Pictorial VEMS.

Appendix E-2

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	6.31	6.38					6.89	7.79
	SD:	3.70	4.32					4.29	4.05
	N:	108	108					30	100
Delinquent	M:	7.72	8.00						
	SD:	3.86	3.66						
	N:	50	53						
Southern Negro	M:	5.35	6.43					5.08	6.77
	SD:	3.82	4.10					4.37	3.59
	N:	37	51					37	52
Amish	M:	10.15	9.23						
	SD:	4.35	4.85						
	N:	39	62						
7th Day Adventist	M:	7.57	9.88	8.44	9.10	7.73	8.44	7.62	8.68
	SD:	5.07	3.47	4.49	4.64	3.99	3.77	4.23	4.73
	N:	23	24	27	29	30	39	45	44
Roman Catholic II	M:	6.32	7.49					6.16	7.75
	SD:	3.77	3.52					4.60	4.52
	N:	79	99					51	71

Table E-2: Means, Standard Deviations and Number of Cases for Various Groups of Pupil Respondents on Not Being Truthful (WORST Scores) of the Pictorial VEMS.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	2.55	3.57					3.23	3.02
	SD:	3.04	3.46					3.58	3.44
	N:	108	108					80	100
Delinquent	M:	3.24	3.68						
	SD:	3.35	2.91						
	N:	50	53						
Southern Negro	M:	3.86	4.22					3.08	3.40
	SD:	3.31	2.73					3.32	2.42
	N:	37	51					37	52
Amish	M:	2.36	2.89						
	SD:	2.18	3.04						
	N:	39	62						
7th Day Adventist	M:	3.61	1.79	5.74	2.93	5.57	3.82	4.53	4.02
	SD:	3.67	1.85	4.95	2.95	4.69	3.41	4.45	3.27
	N:	23	24	27	29	30	39	45	44
Roman Catholic II	M:	3.75	3.22					5.08	5.10
	SD:	3.74	2.85					4.32	4.24
	N:	79	99					51	71

Table E-3: Means, Standard Deviations and Number of Cases for Various Groups of Pupil Respondents on Not Being Loyal (WORST Scores) of the Pictorial VEMS.

Appendix E-4

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	3.09	2.69					3.13	2.64
	SD:	3.33	2.78					3.35	2.74
	N:	108	108					80	100
Delinquent	M:	3.28	3.47						
	SD:	3.25	3.39						
	N:	50	53						
Southern Negro	M:	3.27	3.25					3.27	3.02
	SD:	2.68	2.75					2.97	2.44
	N:	37	51					37	52
Amish	M:	3.21	2.35						
	SD:	2.64	2.31						
	N:	39	62						
7th Day Adventist	M:	5.09	2.96	3.30	3.45	4.43	3.03	3.93	3.36
	SD:	3.08	2.53	3.41	3.78	3.81	3.47	3.85	3.21
	N:	23	24	27	29	30	39	45	44
Roman Catholic II	M:	2.76	2.11					2.96	1.96
	SD:	2.69	2.45					3.24	2.27
	N:	79	99					51	71

Table E-4: Means, Standard Deviations, and Number of Cases for Various Groups of Pupil Respondents on Not Being Tactful-Impunitive (WORST Scores) of the Pictorial VEMS.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	6.81	8.25					4.74	6.59
	SD:	5.26	4.07					4.57	4.41
	N:	108	108					80	100
Delinquent	M:	8.50	9.43						
	SD:	4.73	4.91						
	N:	50	53						
Southern Negro	M:	8.57	9.20					8.73	10.36
	SD:	4.05	5.01					2.74	3.89
	N:	37	51					37	52
Amish	M:	6.44	8.34						
	SD:	4.31	4.11						
	N:	39	62						
7th Day Adventist	M:	3.91	6.08	3.70	6.00	3.73	4.97	3.16	8.64
	SD:	4.22	4.43	4.01	3.85	3.92	4.16	3.97	4.76
	N:	23	24	27	29	30	39	45	44
Roman Catholic II	M:	6.84	8.24					5.14	6.41
	SD:	4.18	4.01					4.00	4.69
	N:	79	99					51	71

Table E-5: Means, Standard Deviations and Number of Cases for Various Groups of Pupil Respondents on Not Being Generous (WORST Scores) of the Pictorial VEMS.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M: SD: N:	3.98 3.75 108	2.68 2.87 108					4.31 4.02 80	2.61 2.88 100
Delinquent	M: SD: N:	2.52 2.50 50	2.40 2.52 53						
Southern Negro	M: SD: N:	2.73 2.66 37	3.29 3.00 51					1.30 1.37 37	1.77 2.10 52
Amish	M: SD: N:	1.82 2.33 39	2.82 2.69 62						
7th Day Adventist	M: SD: N:	4.09 4.62 23	2.33 1.70 24	3.63 3.69 27	2.62 2.70 29	2.47 3.17 30	1.79 1.94 39	3.91 3.56 45	2.39 2.59 44
Roman Catholic II	M: SD: N:	3.04 4.16 79	1.55 2.26 99					3.80 3.99 51	1.96 2.51 71

Table E-6: Means, Standard Deviations, and Number of Cases for Various Groups of Pupil Respondents on Not Being Kind (WORST Scores) of the Pictorial VEMS.

Appendix E-7

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central New York	M:	1.00	0.24					0.66	0.35
	SD:	2.36	0.86					1.47	1.19
	N:	108	108					80	100
Delinquent	M:	1.44	0.98						
	SD:	2.01	1.84						
	N:	50	53						
Southern Negro	M:	2.95	2.45					2.05	1.79
	SD:	2.97	2.80					3.26	2.51
	N:	37	51					37	52
Amish	M:	0.74	1.26						
	SD:	1.94	2.53						
	N:	39	62						
7th Day Adventist	M:	1.26	0.29	0.70	0.52	1.03	0.38	0.78	0.41
	SD:	1.85	0.74	1.21	1.10	2.12	1.33	1.70	1.03
	N:	23	24	27	29	30	39	45	44
Roman Catholic II	M:	0.63	1.55					0.47	0.38
	SD:	1.57	2.26					1.01	1.28
	N:	79	99					51	71

Table E-7: Means, Standard Deviations, and Number of Cases for Various Groups of Pupil Respondents on Not Conforming (WORST Scores) of the Pictorial VEMS.

Appendix F-1

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	.95	.98					1.16	1.01
	SD:	.89	.85					0.84	.90
	N:	.95	103					75	91
Delinquent	M:	1.56	1.40						
	SD:	1.17	1.25						
	N:	50	53						
Formosan Chinese	M:	1.15	1.01	.95	1.23			1.07	.71
	SD:	1.14	1.10	1.14	1.08			0.95	.78
	N:	67	67	62	69			69	70
Roman Catholic III	M:	1.09	1.11					1.43	1.09
	SD:	.88	0.87					1.08	0.66
	N:	32	55					35	34

Table F-1: Means, Standard Deviations and Numbers of cases for Various Groups on *Teacher* of the *Reference Valence Test*.

Appendix F-2

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	2.25	1.84					1.42	1.25
	SD:	2.02	1.36					1.41	1.39
	N:	95	103					75	91
Delinquent	M:	2.48	2.98						
	SD:	1.80	2.33						
	N:	50	53						
Formosan Chinese	M:	.96	.69	.61	.62			0.80	.67
	SD:	.95	.97	.97	.88			1.19	.97
	N:	67	67	62	69			69	70
Roman Catholic III	M:	1.78	1.60					0.83	0.94
	SD:	1.36	1.37					0.91	1.19
	N:	32	55					35	34

Table F-2: Means, Standard Deviations and Numbers of cases of Various Groups on Family of the Reference Valence Test.

Appendix F-3

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 1.09 SD: 1.06 N: 95	1.11 .99 103					1.45 1.17 75	1.23 1.19 91
Delinquent	M: .92 SD: .87 N: 50	0.83 0.95 53						
Formosan Chinese	M: .84 SD: 1.40 N: 67	0.59 0.98 67	.53 .78 62	.41 .95 69			0.83 1.13 69	.29 .56 70
Roman Catholic III	M: .84 SD: .87 N: 32	0.69 0.95 55					0.94 0.83 35	0.59 0.97 34

Table F-3: Means, Standard Deviations, and Numbers of cases of Various Groups on Classmates of Reference Valence Test.

Appendix F-4

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	4.70	5.34					4.97	5.40
	SD:	2.34	1.89					1.87	2.05
	N:	95	103					75	91
Delinquent	M:	3.52	3.19						
	SD:	1.93	2.16						
	N:	50	53						
Formosan Chinese	M:	3.41	4.88	4.24	4.25			4.80	4.60
	SD:	1.89	1.89	2.00	2.29			2.29	1.89
	N:	67	67	62	69			69	70
Roman Catholic III	M:	5.50	5.67					5.66	6.24
	SD:	2.18	1.86					1.90	1.70
	N:	32	55					35	34

Table F-4: Means, Standard Deviations and Numbers of cases of Various Groups on Self of the Reference Valence Test.

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: .98	.67					0.98	1.10
	SD: 1.41	1.21					1.18	1.19
	N: 95	1.03					75	91
Delinquent	M: 1.52	1.60						
	SD: 1.73	1.96						
	N: 50	53						
Formosan Chinese	M: 3.64	2.79	3.56	3.45			2.35	3.73
	SD: 2.49	2.18	2.37	2.22			2.04	2.23
	N: 67	67	62	69			69	70
Roman Catholic III	M: .75	0.89					1.14	1.15
	SD: 1.32	1.25					1.79	1.22
	N: 32	55					35	34

Table F-5: Means, Standard Deviations and Numbers of cases of Various Groups on Adage of Reference Valence Test.

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 4.09	3.50					3.85	3.82
	SD: 1.25	1.21					1.53	1.29
	N: 95	103					75	91
Delinquent	M: 3.44	3.36						
	SD: 1.36	1.66						
	N: 50	53						
Formosan Chinese	M: 3.97	3.76	3.84	3.58			3.99	3.41
	SD: 1.52	1.32	1.18	1.40			1.39	1.28
	N: 67	67	62	69			69	70
Roman Catholic III	M: 3.84	3.75					4.09	4.32
	SD: 1.30	1.27					1.11	1.05
	N: 32	55					35	34

Table F-6: Means, Standard deviations and Numbers of cases of Various Groups on Negative Valence of the Reference Valence Test.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	59.43	66.73					52.53	63.97
	SD:	30.24	31.57					30.11	43.68
	N:	95	103					75	91
Delinquent	M:	107.84	125.85						
	SD:	43.49	49.35						
	N:	50	53						
Mississippi	M:	108.30	100.36					108.00	111.75
	SD:	44.88	34.38					46.72	36.50
	N:	27	22					14	32
Formosan-Chinese	M:								
	SD:								
	N:								
Roman Catholic VI	M:								
	SD:								
	N:								
Roman Catholic IV	M:	74.46	83.00					65.23	87.54
	SD:	30.85	33.81					33.52	34.26
	N:	28	28					26	26

Table G-1: Means, Standard Deviations and Numbers of cases of Various Groups on *Sum of Those Who Care Very Much* of the *Who Cares? Test*.

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	33.78	35.74					32.46	33.42
	SD:	5.65	5.30					5.83	7.04
	N:	95	103					75	91
Delinquent	M:	38.94	38.79						
	SD:	4.97	6.70						
	N:	50	53						
Mississippi	M:	38.67	39.32					36.07	40.06
	SD:	6.62	5.32					5.19	5.25
	N:	27	22					14	32
Formosan-Chinese	M:								
	SD:								
	N:								
Roman Catholic VI	M:								
	SD:								
	N:								
Roman Catholic IV	M:	36.36	38.04					34.23	38.12
	SD:	4.95	5.57					5.91	5.36
	N:	28	28					26	26

Table G-2: Means, Standard Deviations and Numbers of cases of Various Groups on Sum of three Most Ratings of the Who Cares? Test.

Appendix G-3

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	12.77	12.41					11.68	11.57
	SD:	2.34	2.48					2.81	2.88
		95	103					75	91
Delinquent	M:	13.08	13.02						
	SD:	2.14	2.74						
	N:	50	53						
Mississippi	M:	13.85	13.27					13.93	14.00
	SD:	2.10	2.34					2.01	2.12
	N:	27	22					14	32
Formosan-Chinese	M:								
	SD:								
	N:								
Roman Catholic VI	M:								
	SD:								
	N:								
Roman Catholic IV	M:	13.75	13.96					13.04	13.69
	SD:	1.94	1.99					2.18	2.08
	N:	28	28					26	26

Table G-3: Means, Standard deviations and Numbers of cases of Various Groups on most teachers of the Who Cares? Test.

Appendix G-4

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	9.93	11.23					9.96	10.72
	SD:	2.27	1.89					2.34	2.53
	N:	95	103					75	91
Delinquent	M:	12.75	13.08						
	SD:	2.49	3.03						
	N:	50	53						
Mississippi	M:	11.70	12.41					10.36	12.31
	SD:	3.04	2.53					2.76	2.25
	N:	27	22					14	32
Formosan-Chinese	M:								
	SD:								
	N:								
Roman Catholic VI	M:								
	SD:								
	N:								
Roman Catholic IV	M:	10.54	12.07					10.31	12.00
	SD:	2.10	1.78					2.42	2.07
	N:	28	28					26	26

Table G-4: Means Standard Deviations and Numbers of cases of Various Groups on *Most Boys and Girls* of the *Who Cares? Test*.

Appendix G-5

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	13.73	14.03					12.92	13.37
	SD:	1.77	1.70					2.23	2.01
	N:	95	103					75	91
Delinquent	M:	14.46	14.42						
	SD:	2.00	1.99						
	N:	50	53						
Mississippi	M:	14.93	14.72					14.95	14.73
	SD:	1.00	1.37					1.17	1.42
	N:	27	22					14	32
Formosan-Chinese	M:								
	SD:								
	N:								
Roman Catholic VI	M:								
	SD:								
	N:								
Roman Catholic IV	M:	14.19	14.26					13.81	14.32
	SD:	1.50	1.30					1.83	1.61
	N:	28	28					26	26

Table G-5: Means, Standard Deviations and Numbers of cases of Various Groups on Average of Parents and Siblings of the Who Cares? Test.

Appendix G-6

		9th Grade		10th Grade		11th Grade		12th Grade	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M:	11.92	12.46					11.27	12.07
	SD:	1.68	1.40					1.71	1.90
	N:	95	103					75	91
Delinquent	M:	13.58	13.94						
	SD:	1.73	1.79						
	N:	50	53						
Mississippi	M:	13.46	13.33					13.51	13.79
	SD:	1.62	1.33					1.52	1.35
	N:	27	40					14	32
Formosan-Chinese	N:								
	SD:								
	N:								
Roman Catholic VI	M:								
	SD:								
	N:								
Roman Catholic IV	M:	12.61	13.12					12.23	13.22
	SD:	1.40	1.36					1.71	1.26
	N:	28	28					26	26

Table G-6: Means, Standard Deviations and Numbers of cases of Various Groups on Average of All Ratings on the Who Cares? Test.

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M :14.00 SD: 3.15 N :95	15.47 2.72 103					12.46 3.40 75	14.60 3.26 91
Delinquent	M :13.70 SD: 4.33 N :50	14.51 4.01 53						
Mississippi	M :13.37 SD: 2.79 N :41	13.84 3.22 51					13.30 2.64 37	14.51 2.67 49
Amish	M :14.76 SD: 2.26 N :38	15.77 2.79 64						
7th Day Adventist	M :13.14 SD: 4.34 N :22	16.13 2.25 23	14.48 3.37 25	14.50 2.20 28	14.26 3.45 31	15.94 3.28 36	13.55 3.70 47	13.91 3.08 44
Formosan-Chinese	M :14.67 SD: 3.66 N :67	15.52 3.50 67	14.52 3.09 62	15.93 3.43 69			12.26 3.65 69	15.23 2.86 70
Roman Catholic II	M :13.63 SD: 2.78 N :72	15.04 2.97 96					13.35 2.69 48	14.14 3.17 69
Roman Catholic IV	M :14.14 SD: 2.06 N :28	15.50 2.64 28					12.62 2.75 26	13.38 3.26 26

Table H-1. Means, Standard Deviations, and Numbers of Cases of Various Groups on Probability of Detection of the Punishment Expectation Test.

Appendix H-2

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M :15.15 SD: 2.97 N :95	15.29 2.79 103					12.37 3.70 75	13.32 3.43 91
Delinquent	M :14.10 SD: 4.02 N :50	13.25 4.17 53						
Mississippi	M :14.17 SD: 3.30 N :41	14.76 3.07 51					13.32 3.21 37	15.41 2.97 49
Amish	M :15.42 SD: 3.17 N :38	16.42 2.40 64						
7th Day Adventist	M :14.91 SD: 3.74 N :22	16.04 2.24 23	14.08 4.15 25	13.82 3.30 28	15.61 4.01 31	15.28 3.83 36	13.06 4.09 47	13.50 3.68 44
Formosan-Chinese	M :15.24 SD: 3.43 N :67	16.75 2.72 67	14.85 4.96 62	15.25 2.97 69			13.75 3.47 69	15.40 2.51 70
Roman Catholic II	M :15.94 SD: 2.27 N :72	15.96 2.47 96					14.90 3.14 48	15.28 2.78 69
Roman Catholic IV	M :16.71 SD: 1.95 N :28	15.89 1.48 28					14.12 3.20 26	14.23 3.55 26

Table H-2. Means, Standard Deviations and Numbers of Cases of Various Groups on Probability of Punishment of the Punishment Expectation Test.

Appendix H-3

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M :15.49 SD: 4.38 N :95	16.22 4.20 103					13.37 5.06 75	13.90 4.78 91
Delinquent	M :15.08 SD: 4.90 N :50	15.26 5.58 53						
Mississippi	M :14.66 SD: 5.46 N :41	13.92 4.97 51					13.89 5.43 37	13.88 4.30 49
Amish	M :14.66 SD: 3.94 N :38	13.14 4.62 64						
7th Day Adventist	M :15.45 SD: 4.07 N :22	14.87 3.94 23	15.84 4.98 25	15.14 4.41 28	15.39 3.87 31	13.64 4.96 36	14.34 4.50 47	14.50 5.12 44
Formosan-Chinese	M :15.37 SD: 5.20 N :67	15.45 6.35 67	14.10 5.38 62	13.58 7.28 69			15.42 6.22 69	15.34 5.90 70
Roman Catholic II	M :15.13 SD: 3.82 N :72	15.26 3.78 96					14.21 4.25 48	15.93 3.70 69
Roman Catholic IV	M :15.50 SD: 4.49 N :28	15.57 3.13 28					14.31 4.64 26	16.31 4.30 26

Table H-3. Means, Standard Deviations and Numbers of Cases of Various Groups on Severity of Punishment of the Punishment Expectation Test.

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M :222.69 SD:100.76 N :95	259.43 112.51 103					146.22 110.77 75	189.79 108.85 91
Delinquent	M :198.02 SD:115.70 N :50	203.94 132.03 53						
Mississippi	M :183.10 SD:101.02 N :41	187.94 109.55 51					160.76 89.64 37	209.67 118.68 49
Amish	M :226.37 SD: 98.46 N :38	225.41 116.40 64						
7th Day Adventist	M :200.50 SD:116.56 N :22	254.91 80.62 23	223.04 143.90 25	216.39 95.64 28	218.68 110.21 31	207.61 101.83 36	179.26 112.64 47	199.20 115.12 44
Formosan-Chinese	M :227.42 SD:135.21 N :67	264.99 132.89 67	185.00 97.50 62	210.13 138.77 69			163.90 88.80 69	224.00 102.93 70
Roman Catholic II	M :221.43 SD: 95.30 N :72	243.58 93.69 96					193.92 93.75 48	230.56 102.31 69
Roman Catholic IV	M :245.11 SD: 79.89 N :28	257.75 72.78 28					178.12 84.55 26	216.31 128.72 26

Table H-4. Means, Standard Deviations and Numbers of Cases of Various Groups on Restraint of the Punishment Expectation Test.

	9th Grade		10th Grade		11th Grade		12th Grade	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Central Ohio	M: 302.34 SD: 45.52 N: 95	298.[illegible]2 37.73 103					296.45 37.78 75	302.51 38.50 91
Delinquent	M: 255.88 SD: 59.24 N: 50	284.89 68.07 53						
Mississippi	M: 225.50 SD: 40.18 N: 42	217.30 58.24 46					241.00 46.09 37	253.76 39.84 49
Amish	M: 267.64 SD: 56.63 N: 39	284.05 51.73 64						
7th Day Adventist	M: 294.52 SD: 43.42 N: 21	310.39 43.07 23	283.08 39.53 26	282.11 46.50 27	296.43 43.57 30	306.29 39.71 35	284.58 48.78 48	300.68 48.03 44
Formosan-Chinese	M: 273.76 SD: 44.79 N: 67	286.89 39.27 67	274.65 57.68 62	295.35 43.94 69			277.91 36.81 69	294.51 32.82 70
Roman Catholic II	M: 284.32 SD: 36.39 N: 79	281.35 44.46 96					289.92 33.53 51	297.55 40.42 71
Roman Catholic IV	M: 290.14 SD: 31.28 N: 28	308.10 32.87 28					295.27 37.18 26	297.00 32.96 26
Roman Catholic V	M: 272.10 SD: 45.78 N: 31	282.46 45.85 43					293.93 27.89 14	307.43 35.12 30

Table I-1: Means, Standard Deviations and Numbers of cases of Various Groups on Total Score of the Guilt Induction Test.

APPENDIX J

The following is a list of all professional personnel who have participated in the project during the period: - July 1957 - April 1963.

Project Co-Investigators:	Prof. Eric F. Gardner
	Prof. George G. Thompson
Consultants:	Prof. Theodore C. Denise
	Prof. Linton Freeman
	Prof. Melvin L. Weiss
	Prof. Robert J. Wherry
Research Assistants:	Sheila A. Best
	Dr. Thomas Elmore
	Margaret Kindberg
	Ethel S. Kuckhoff
	Elizabeth Rasmussen
	Margaret A. Trippe
Graduate Students:	Dr. N. Sidney Archer
	Judith Barker
	Gary La Breche
	Shirley Bullard
	Jo Ann Carrigan
	Marion Cox
	Ann Damon
	Sally Donovan
	Harriett Dorn

Graduate Students:
(Continued)

Bruce Ewing

Dr. Thomas J. Fararo

Barbara Hearne

Nuralon Hiltbrand

Alberta Holtsberry

Harvey London

Dr. Robert McMorris

Marion Merchant

Charles Moffitt

Karl Pomeroy

Richard Poole

Dr. Malcolm J. Slakter

Russell Smith

Donald Soule

Dr. Walter R. Stellwagen

Asmelda Swerringen

Phillip Walther

Gary White

Dr. Lucy Wing

Gerald Zimmerman

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Mr. J. E. Aldridge, Superintendent, Hinds County Schools, Jackson, Mississippi.

Mr. A. A. Alexander, Assistant Supervisor, Negro Schools, Jackson, Mississippi.

Dr. Edgar H. Beebe, Supervising Principal, West Genesee Central School, Syracuse, New York.

Mr. Harry H. Crumb, Supervising Principal, Cazenovia Central School, Cazenovia, New York.

Dr. Doran, Principal Cortland High School, Cortland, New York.

Dr. Chester Driver, Supervising Principal, Marcellus Central School, Marcellus, New York.

Mr. Merrell E. Lewis, Principal Fayetteville-Manlius High School, Fayetteville, New York.

Mr. William Moore, Principal Onondaga Central School, Onondaga Central, New York.

Dr. Nelson Ramsdell, Supervising Principal, Jordan Central School, Jordan, New York.

Mr. Lee Rising, Superintendent Schools, Minoa, New York.

Dr. Willard Steeves, Principal, West Winfield Central School, West Winfield, New York.

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Mr. Paul Wagner, Principal, North Syracuse Central School, North Syracuse, New York.

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